
BRITISH MUSEUM

To the right honourable,

Lord HENRY Earle of Kent, Lord of Hastings, Weisford, and *Ruthyn.*

Right Honourable, great hath beene the mercie of God to this English nation, in that beside peace and protection, he hath bestowed on vs the Treasurie of his Gospell, now more then 40. yeares, and that vnder the gouernment of a most gratious Queene. It is a benefit vnspeakable: and England (as I thinke) neuer had the like before.

For this great mercie we owe to God all thãkfulnes, that heart can thinke or tongue can speak. Our thankefulnes must shew it selfe in the fruit of obedience to the Gospell. And obedience is to turne euen vnto God frõ euery euil way, to beleeue in Christ, and to walke in newnes of good life.

But, alas, in respect of the greatest number, we are a nation very vnthankefull; yeelding small obedience to the Gospel of life. If the things, which haue bin done in England, had bin done in Barbarie, or Turkie, or America, it may be they would haue repented in sackecloath and ashes, and haue turned more earnestly vnto God, then we haue done. And for this cause we haue deser-

ned, that God should take away his gospell from vs, and giue it to a nation that will bring forth the fruites thereof. For the preuenting of this euill which we haue deserued, it stands vs in hand to repent of our vnthankefulnes, to imbrace the Gospell more then we haue done, and to walke worthy of it in holinesse of life.

For the furthering of this good worke, I haue penned this small treatise of Idols and the true worship of God. For this is the right practise of the Gospel, to put from vs all manner of Idols, & to sanctifie God in our hearts, that is, to serue him in minde and spirit, namely, with a pure heart, a good conscience, and a faith vnfained.

And hauing penned this treatise, I now present it to your Honour, and presume to publish it in your name. First because God hath made you honourable, not onely by ciuill dignitie, but also by an vnfained loue and obedience to the Gospell of Christ. Again my desire is, to giue some testimonie of a thankeful mind for fauour vndeserued. Thus I take my leaue, praying God to establish the heart of your Honour, and all his people, without blame in holines before him euen our father, against the cõming of our lord Iesus Christ with all his saints.

Your H. in all dutie to
command, W. Perkins.

To the reader.

IF any demand, wherefore I haue penned, and am allowed to publiſh a Treatiſe of Idolatrie, now in the light of the Goſpel, and in a Church, where Idolatrie is condemned to the pit of hell: let them vnderſtand that I doe it for ſundrie cauſes.

The firſt is, to declare and conuince the Church of Rome of manifeſt Idolatrie: and conſequently to ſhew that they are deceiued, who thinke, that Proteſtants and Papiſts differ not in the ſubſtance of religion, but in circumſtances.

The ſecond is, to aduertiſe our Recuſants (if they will vouchſafe to read and conſider what I haue ſaid) that they ought to be Recuſants to the Church of Rome: becauſe ſhee is a maintainer and a worſhipper of Idols.

The third is, to ſtirre vp and kindle in the mindes of our countrie-men a further deteſtation and lothing of the Romiſh religion. For if it had no other fault or defect, the very crime of Idolatrie vnexcuſable, wherewith it is iuſtly charged, is a ſufficient inducement to mooue all men, that regard their owne ſaluation, to an vnfained loathing of it.

The laſt is, to informe the ignorant multitude touching the true worſhip of God. For the remainders of Poperie yet ſticke in the mindes of many of them, and they thinke, that to ſerue God is nothing els but to deale truly with men, and to babble a few words morning and euening, at home or in the Church, though there be no vnderſtanding.

Amend the faults thus.

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1. Ioh. 5. 21. *Babes keepe your ſelues from ? dols.*

THe intent and ſcope of the Apoſtle in this Epiſtle is to ſet downe markes and tokens, wherby men may know whether they be the children of God or no. Hauing performed this from the beginning of the Epiſtle to the ende thereof, toward the end of this chapter in the 18. verſe, he anſwers a ſecret obiection, which may be framed on this manner. He that is the child of God may fall frō God, commit a ſinne vnto death, and ſo conſequently looſe his aſſurance. Therfore it ſeemes, there is no comfort by the aſſurance of our adoption, but for the time preſent. To this the Apoſtle

anſwers negatiuely in the 18, 19, 20. verſes: the effect of the anſwere is, That he which is borne of God ſo preſerues himſelfe by grace, that he can not be drawne by Sathan to commit the ſinne that is to death. And in this laſt verſe of this chapter, he ſets downe a Rule how men ſhould preſerue themſelues, that they fall not into this ſinne. *Babes keepe your ſelues from Idols:* that is, hold faſt the true and ſpirituall worſhip of God: and for this cauſe auoide all things that may withdraw your hearts from God, eſpecially take heede of Idols.

In this rule I conſider two things: a Commandement, and a reaſon. The cõmandement, *Keepe your ſelues from Idols.* The reaſon is infolded in the word *Babes.* That the right meaning of the commandement may appeare the better, I will ſtand a while to ſhew; firſt, what is meant by Idols, and ſecondly how we are to keepe our ſelues from them. The word *Idol* generally and properly ſignifies as much as *Image*, that is, the reſemblace of any thing either good or bad. For that which Image is in La-

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tin, Idol is in Greeke. Tertullian saith, that Idol signifies a forme or litle forme: and the distinction of idol and image was not obserued of the [a] latin interpreter. Yet by more narrow and more vsuall signification, the word *Idol* is put for any such image as is erected to represent either false or true God. That Idols are images of false gods, all men graunt; but that they are images also of the true God, there is the question. But I make it manifest thus. The golden calfe of the Israelites, was an Idol, as it is called by S. Steuen, Act. 7. 41. and it was an image of Iehoua. For after the calfe was once framed, Aaron proclaimed a day of solemnitie, and said, *To morrow shal be the holy day of Iehoua*, Exod. 32. 5. That which the Israelites did in this case was no doubt the same which they had seene the Egyptians doe before thē. Now the Egyptians represented and worshipped God in the formes of wilde & tame beasts, as [b] Strabo the Geographer plainly saith. Images in vse of religion, erected by the wisest of the heathen were nothing but Idols: and ma-

de Idolat. c. 3.

a Hierom. in Isa. 37. per idola intelligimus imagines mortuorū. Ezech. 7. 20. Imago simulachrorum. Amos 5. 23. imago idolorum.

b See pag. 19.

ny of them verily were images of the true God, as Paul teſtifieth, when he ſaith, Rom. 1. 23. they turned the glorie of the incorruptible God, to the ſimilitude of an image of a corruptible man, and of birds, &c. Thirdly, Idols often ſignifie falſe gods themſelues. 1. Chron. 16. 26. *The gods of the people are vaine things*, or, *idols*. Thus Rahel is ſaide to ſteale the idols, or the gods of her father. Gen. 31. 19. 30. And Paul, 1. Cor. 8. 4. makes an oppoſition betweene an Idol and the true God. Yet are not falſe gods idols properly ſo tearmed, but by a metaphor. Becauſe as images made in way of religion, draw the heart frō the true God: euen ſo doe falſe gods. Vpon this reſemblance are falſe gods truly called idols. Thus then, an idol is any thing ſet vp to be worſhipped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely falſe gods.

The generall propertie of all Idols is that they are *NOTHING* in the world, as Paul ſaith, 1. Cor. 8. 4. And they are ſo tearmed, becauſe they haue nothing

nothing in them of the diuinitie or Godhead, whether we regard the nature or the efficacie thereof. And this appeares by Pauls reason, *An Idol,* saith he, *is nothing in the world: because vnto vs there is but one God.* Furthermore, it is Nothing in respect of representation: for an idol sometime is nothing at all: sometime it represents as God, that which is meerely nothing: sometime it represents the true God, otherwise then he is; & in this respect also it represents nothing. vers. 5.

The kindes and sorts of Idols are likewise to be considered, specially such as haue beene erected since the daies of the Apostle. For there is no question, but he did foresee that the Apostolicall religion should be corrupted by idolatrie, & that made him say; Babes keepe your selues from idols. That the diuers kinds of idols may be knowne, we must consider how many waies a man may erect an idol to himselfe. And this may be done three waies. The first is, if God be otherwise conceiued, then he hath manifested and reuealed himselfe in his

owne word. God is to be conceiued as he reueales himselfe vnto vs, and no otherwise: if otherwise, God is not conceiued, but a fiction or idol of the brain. Augustine vpon the wordes of Iosua, *Take away the strange gods from among you*, saith on this manner: *The holy Prophet Iosua saw in their hearts, thoughts of God, not beseeming God, and he wills them to be taken away. For whosoeuer conceiues God to be such an one, as he is not indeede, carries in mind a strange and a false God.* Two famous examples we haue in this kind. The first is, when the true God is conceiued out of the Father, Sonne, and holy Ghost; or out of Christ our redeemer God and man. For when the mind abstracts the Godhead frō the Father, Sonne, and holy ghost, God is transformed into an Idol. The Ephesians before their conuersion, worshipped God the maker of heauen and earth, and so did the Galatians. And yet neuertheles Paul saith of the first, that they *were without God*, Eph. 2. 12. and of the second, that they worshipped thē that *were not Gods by nature*, Gal. 4. 8. becaus they worshipped

Augustin. quæst. 29. super Iosue. Quisquis cogitat deum, qualis non est deus, alienum vtiq; deū & falsum in cogitatione ponit.

shipped God out of Christ: for he that denies the Sonne, hath not the Father. 1.Iob.2.23.
And the vnitie of the Godhead is to be adored in the Trinitie of persons. Here then behold the Idol-god of the greatest nations of the world, of Turkes, of Iewes; yea of many that pretende Christianity, who vpon ignorance worship nothing but an Absolute God, that is, God absolutely considered, without any relation to Father, Christ, or holy Spirit. Yea the multitude in all places set vp vnto themselues a God that is all mercie, and no iustice: because they content themselues with the light of blind nature, and frame God according to their owne desires & affections. And by this meanes they erect vnto thēselues Idols within their own hearts, and commit a most secret and spirituall idolatrie, which the world can not discerne.

The second example followeth, and that is, Christ Iesus falsely and farre otherwise conceiued then he hath reuealed himselfe in the worde. For he in one person is perfect God and perfect man: our only redeemer al-sufficient in him-

ſelfe, and therfore perfect King, Prieſt, Prophet, without either partner or fellow in the work of mans ſaluation. And he which otherwiſe conceiueth of him, turns him into an idol or forged Chriſt. This doth that great and famous Italian Diana, I meane, the religion that ſtands in force by the late Councell of Trent. For it preſents vnto vs Chriſt indeede, but yet a poore diſguiſed and deformed Chriſt. For it ſpoiles him of his manhoode, and degrades him of his offices. He is ſpoiled of his manhoode by the real preſence in the Sacrament: for if the bread be verely tranſſubſtantiated into the body of Chriſt, this very bodie muſt needes be made not onely of the ſubſtance of the Virgin, but alſo of the ſubſtance of bread: nay it is made a very monſtrous bodie. For beeing in his full quantitie and dimentions, and ſo remaining, it is ſuppoſed to be included and contained in the quantitie of a ſmall round cake: as if a ſolide bodie of many foote could be contained in a ſolide bodie of two or three inches. Againe if Chriſt be bodily in the *bread and in the*

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hand of the receiuers, remission is to be asked of God, for that which we hold in our hands, & receiue with our mouth. For remission of sinnes must be asked & looked for at Gods hands for Christs sake, specially in the vse of the Lords supper. Communicants therefore must thus thinke with themselues, and speake vnto God; I pray thee O heauenly father, be mercifull vnto me for this thine owne sonne, whome beeing now bodily present, I hold in this my owne hand and receiue with my mouth. And this is the oblation of the Popish Masse, in which the priest imagines that he holds and carries Christ bodily in his handes, and there offers him to his Father, that he may obtaine remission of sinnes for himselfe and others, and that for his sake whome he holds in his hands. And this, no doubt, is horrible and detestable idolatrie: and it were better to endure many deaths, then so much as once to be a doer in it. For we are taught by the word of God, to waite for our saluation by Christ made man and now appearing at the right hand of his father in hea-

heauen, and not for him whome we hold and carrie in our handes. Touching his offices the ſaid religion degrades him of his prieſthoode by fiue things. The firſt is the daily offering of Chriſt in the Maſſe, and that in reall manner, & alſo for the ſinnes of the quicke and the dead. For by this meanes, the ſacrifice vpon the croſſe is either continued as a thing but begunne and after to be perfected, or it is repeated. If continued, it was not then accompliſhed vpon the croſſe. If repeated, then alſo it is imperfect: if imperfect, no ſacrifice of a Redeemer. The ſecond is the doctrine of humane ſatisfaction. For if our ſufferings conſidered as ſatisfactions for the temporall puniſhment of our ſinnes, muſt concurre in the worke of our redemption with his ſatisfaction for the fault and the eternall puniſhment of the ſame ſinnes, then is this Satisfaction of his in very deede imperfect: becauſe it receiues an addition, and ſupplement from ours. And if I ſatisfie for my ſelfe to my creditour, my friend doth not make full ſatisfaction for me: neither is

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it requisite. And so farre foorth as I satisfie for my selfe, I redeeme my selfe. The third is the doctrine of the merit of works, which makes void the worke of redemption wrought by Christ. For if Christ merited by his death and passion, that we might merit by our workes eternall life: then is not Christ a full and perfect Sauiour, but only the principall cause of our saluation; or rather an Instrument of God to make vs our owne Sauiours. The fourth is the doctrine of veniall sinne: for if some, yea many sinnes be veniall in their owne nature, so as we our selues may satisfie for thē, it was not needefull that Christ should die and by his death redeeme vs from all sinnes. The fift is the doctrine of the Intercession of Saints, who in Romish doctrine make intercession not onely by requesting, but also by meriting; [a] yea by commaunding. For thus the virgin Marie doth; more then which Christ himselfe cannot doe. In the reformed masse booke there is ascribed to the Intercession of Saints. I. Protection. [b] *Let blessed Sabbas bee making intercession for vs protect*

[a] Damianus ser. 2. de nat. Mariæ. Accedis ad illud aureum reconciliationis altare non solum regans sed etiam imperas, non ancilla sed Domina.

[b] In festis Decembris.

b Præfat. de Apost.

tect vs O Lord. Againe, by b thy Apostles keepe vs with thy continuall protection. II. Appeasment. c Beeing appeased by the intercession of thy Saints, graunt O Lord we

c Festa Ianuar.

In festis Martii.

pray thee, &c. Again, Let not the praier of S. Chrysostom be wāting vnto vs, which may cause our gifts to be accepted and obtaine

In festis Sept.

thy pardon for vs. Againe, by the praier of Matthias make vs to be clensed of our sinnes and defended. III. Confidence, d by

d vt quorum suffragiis nitimur.

resting on their suffrages. What can be said more of the intercession of Christ? I know they adde in the end, *per Dominum*, but what is that to the purpose? If we giue any point of Supremacie to a subiect, it is treason; though otherwise in tearmes we magnifie the Soueraigntie of the prince. Againe the same Catholike religion degrades him of his kingly office, by giuing to the Pope two royalties of the kingdom of Christ: One is a power to giue pardon of sinnes vnto mē, both fully & e properly, which none can doe but God. The other is to make lawes truely binding the consciences of all men in the Catholike Church vpon earth, and that as truely

e Allen in his booke of priesthoode.

as

as [a]the lawes of God: whereas there is but one lawegiuer that can ſaue and deſtroy the ſoule. Laſtly, it degrades Chriſt of his propheticall office. Firſt, becauſe it giues vnto the Pope a power ſupreme and infallible to determine in his conſiſtorie and in generall councels of all controuerſies in religion, whether concerning faith or manners; whereas this power indeede is inſeperably annexed to the Perſon of Chriſt, who in and by his written word determines of all matters pertaining to ſaluation and that infallibly and ſufficiently to the cõtentation of any humble minde, and to the ſetling of any conſcience. Secondly it addes and takes away, it changeth and reuerſeth the doctrine that Chriſt hath left to his Church ſpecially in the books of the newe teſtament by an heape of humane Traditions, ſpecially by the lawe of ſingle life, and the communion in one kinde, &c. It may happily bee alleadged, that the Religion pretended to be Catholique, holdes the vnitie of the Godhead, the trinitie of perſons, the diſtinction of natures in Chriſt, the perſonall

[a] Sic Driedo. & Bellar. de pontifice. l. 4. c. 13.

ſonall vnion, the offices of the Mediator, as we doe. I anſwere, that in word it doth, but indeede by vnfallible conſequence of doctrine it aboliſheth Chriſt as I haue ſhewed. Papiſts in word confeſſe him to be *Our Lord*, but with this condition that the Seruant of Seruants may alter and change his precepts, whoſe power (they ſay) is of that greatnes that he may be iudged of none, and that hee can open or ſhutte heauen to whome he pleaſe. They confeſſe him to be Ieſus *Our Sauiour*; yet a Sauiour *in vs*, in that he giues vs this grace that by our owne merits we may be our owne Sauiours; borrowing alſo if neede bee, a ſupply from Martyrs and the reſt of the Saints. They confeſſe him to be *crucified dead and buried* for vs: yet with this condition, that the Fault beeing pardoned, we our ſelues muſt ſatisfie for ſome part of the Puniſhment either in this world or in purgatory. They confeſſe, that *he ſits at the right hand of god the Father*, to be vnto him the mediator of interceſſiō for vs: & yet with all they hold that his mother is the Queene of heauen

uen hauing authoritie to controll and command her ſonne. What a Chriſt is he that in ſundrie actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cauſe we reiect this religion, becauſe it turnes our onely and perfect Redeemer into a fained Chriſt of mans deuiſing. It may be further ſaid that ſome falſe opinions conceiued of Chriſt, doe not ſtraight way turne him into an Idol. I anſweare with Hierome: *Euen to this day an Idol is ſet vp in the houſe of God, or in the hearts and ſoules of beleeuers when a newe doctrine is deuiſed.* Againe, *a falſe opinion, is an Idol of falſhood.*

Hier. in Ier. c. 32. & Dan. 3.

The ſecond way of erecting an Idol is, when God is worſhipped otherwiſe and by other meanes, then hee hath reuealed in the worde. For when men ſet vp a deuiſed worſhip, they ſet vp alſo a deuiſed God. Auguſtine ſaith of the Gentiles that they refuſed to worſhippe the God of the Hebrewes, *becauſe if their pleaſures were to worſhip him in any other ſort then he had appointed, they ſhould not indeede worſhip him, but that which*

Aug. de Conſenſu Evang. l. 1 c. 18. Si alio modo Deum colere vellent, quam ſe colendum ipſe dixiſſet, non vbique illum colerent ſed quod ipſi finxiſſent.

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they had fained. The Samaritans worshipped the God of Abraham, Isaac, Iacob: & they waited for the comming of the Messias: and yet Christ saith of them, *Ye worship ye knowe not what:* because they worship the true God by a worship deuised of olde and set vp by men. The Lord saith to the Israelites, ye shall call mee no more *MY BAAL:* whereby he signifieth that, because the Iewes did sometimes worship God in the same maner, with the same Images, rites, and names, whereby the heathen worshipped the false god Baal, therefore they made him indeed to bee euen as the Idol Baal. And this I take to bee the right meaning of the former words: because the wordes following are: *For I will take away the names of Baalim out of her mouth.* Wen the Iewes in Ieremy, denie that they worshipped Baalim, there can be no reason (I suppose) of their deniall, but this, that they intended to worship God in the Idols of Baal. Again, S. Iohn saith; *If that, which yee haue heard from the beginning remaine in you, yee also shall continue in the Father and the Sonne.*

Ioh. 4. 23.

Ose 2. 16. with Deut. 12. 4.

verſ. 17.

Ier. 2. 23.

1. Ioh. 2. 24.

Hence

Hence it follows, that they which abide not in the doctrine of the Prophets and Apoſtles, but ſet vp ſome other forme of worſhipping God, abide not in the Sonne and the Father. Gods worſhip muſt be according to his nature, heauēly, diuine, and ſpirituall: but all deuiſed worſhip is according to the nature and diſpoſition of the deuiſer, fooliſh, carnall, vaine: as Chriſt ſaith: *In vaine doe they worſhip me, teaching for precepts the commandements of men.* And according to this worſhip, is the god that is worſhipped. Therefore when God is worſhipped not according to his owne wil, but according to the pleaſure and will of man, the true God is not worſhipped, but a god of mans inuention is ſet vp. One notable example wee haue in this kinde. When God is either repreſented or worſhipped in any Image of mans deuiſing, there is preſently made a double Idol, the one is the image repreſenting: the other is God repreſented, who is by this meanes turned into an Idol. Mat 15.9.

That the Image made of vs to reſem-

ble and represent God, is an Idol, I
Iud.17.5. proouc it thus. The image which Micha erected was a flat Idol: for it is called Teraphim, which all commonly translate, Idols. And it was an Image of
vers.5. Iehoua For before it was made, the siluer whereof it was made, was dedicated to God: and after it was made, when she had gote a priest into her house, to offer sacrifice vnto it, shee said; *Nowe I know*
vers.13. *that Iehoua will bee good vnto mee*. The two golden calues erected in Dan and Bethel by Ieroboam, were Idols in the iudgement of all men: yet were they nothing els but Images to represent the true God of Israel. For the worship of
3.King.12.28. them, is called *the feare of Iehoua*. Iehu
3.King.10.31. neuer departed from the sinne of Ieroboam, and therefore hee was in deede a patrone and defender of the golden calues: neuertheless it was not his mind and meaning to make gods of them, but to worship the Lord of hostes in them and by them. For when he was about to destroy the Images and priests of Baal, he said, *Come see howe zealous I will be for*
verse 16. *the Lord of hosts*. Grauen images & like-

nesses

neſſes mentioned in the ſecond com-
maundement are plaine Idols, and they
re images not onely of falſe Gods but
f the true God. For Moſes expoun-
ing this commaundement, ſaith thus,
Take heede to your ſelues, that ye corrupt
ot your ſelues and make you a grauen I-
nage or repreſentation of any figure: and
is reaſon is, *for ye ſaw no image in the day*
he Lord ſpake vnto you in Horeb out of the
iddeſt of the fire: that is, ye ſaw no image
f the true God, but onely heard his
oice: therefore ye ſhall make no I-
nage, namely of God, to repreſent him,
r his preſence. Notable is the teſtimo-
ie of Strabo for the proofe of this
oint: his words are to this effect. *Mo-*
es (ſaith he) *did affirme and teach, that the*
gyptians did not iudge aright, who repre-
nted God in the ſhapes of wilde and tame
eaſts: nor the Lybians and the Greekes,
ho figured God in the formes of men. For
od is that thing alone which containes vs
nd the earth and the ſea, which we call
eauen, and the world, and the nature of all
ings that are: the image of whome, who in
is right wits dare preſume to make like to

Deut. 4. 16.

verſ. 15.

Geographiæ. lib. 16. de Syria.

any of the things, that are about vs. But we must put away all making of [a] *Images, and set vp a Temple and secret place beseeming him, and worship him* [b] *without any forme.*

[a] or, moulds wherein images are framed. [b] γραπτῶ.

A little after he addes of his owne, that [c] *the Iewes are the true worshippers of God.* Origen saith against Celsus; that angels may not be adored, & that religion keepes Iewes and Christians from worshipping of God in Tẽples, Altars, Images: becauſe the law ſaith: There ſhal be no other Gods vnto thee before my face: and thou ſhalt not make to thy ſelfe any grauen image. Hence it followes, that the framing or erecting of an Image with an intention to repreſent or worſhip God thereby, is the erecting of an Idol, though it be not further applied to idolatrous vſe. It may be obiected that we may lawfully make an Image of Chriſt, and that this Image is no Idol. I anſwer, it is not vnlawfull to make or to haue the Image of Chriſt, two caueats beeing remembred. The firſt, that this Image be onely of the manhood: the ſecond, that it be out of vſe of religion. For if otherwiſe it be made to repreſent

[c] Θεοσεβεῖς εἰσὶ ἀλλόφυλοι. Origen. contra Cel. l. 5. in principio. & lib. 7. in fine.

whol

whole Chriſt, God and man: or, if it be
ſed as an inſtrumēt or a ſigne in which,
nd before which we worſhip Chriſt
imſelfe, it is by the former doctrine a
lat Idol. Againe, friendes of Images
lead on this manner: Though we may
ot ſet vp what Images we will vnto
God, yet may we repreſent him in ſuch
ormes and ſhapes, in which he hath v-
ed to manifeſt himſelfe vnto men; as in
he forme of a man, or in the forme of a
oue, &c. I anſwer firſt of all, that the 1
ormes in which the Sonne and holy
Ghoſt haue appeared, were not their i-
nages but onely ſenſible ſignes & pled-
es of their preſence: and ſignes not for
uer, but onely for the preſent time, whē
ney appeared: and therefore neither
gnes nor images of Gods preſence
ow. Hence it follows, that whē the hi-
ory of the bible is painted or pictured,
s in ſome of our bibles it is, there are no
nages of God deſcribed, but only ſuch
ſible appearances as (ſometime) were
gnes of the preſence of God, are ex-
reſſed. Againe, I anſwer that the com- 2
andement of God doth generally for-

bid all Images, not excepting the very
ſhapes in which God himſelf hath here-
tofore teſtified his preſence. And where
the prohibition of God is againſt vs, it
is in vaine to deuiſe ſhifts or excuſes.
For there is no exception againſt Gods
3 cõmandement. Thirdly, it is a falſhood
for vs to thinke, that we may lawfully
doe whatſoeuer God doth. And there-
fore we muſt warily reaſon from the
example of God, when we would de-
4 fend our owne doings. Fourthly, God
will not ſo be adored and worſhipped
as Idols are worſhipped. *Thou ſhalt not*
5 *doe thus vnto the Lord thy God.* Fifthly,
God hath power to repreſent himſelfe
in what ſignes he will; and ſo hath not
any creature, neither hath he giuen vs a-
ny power to repreſent him in this or
6 that forme. Sixthly, God can at his plea-
ſure auoide and cut off all occaſion of i-
dolatrie, when he repreſents himſelfe in
viſible formes; ſo can not men doe, as
common experience declares. There-
fore in ſo doing they tempt God, and
lay open themſelues to the danger of i-
7 dolatrie. Laſtly, Images which men ſet

vp vnto God, abolish and deface his Maiestie, breede absurd opinions of God in the mindes of men, and doe as little beseeme his endles glorie as a picture of an Ape or of a foole, doth the excellēcy of an Emperour. Thirdly, it is obiected that the Scriptures doe not simply condemne religious images, but onely becavse Iewes and Gentiles esteemed and held them for their gods: and that this opinion of theirs is confuted by Paul, when he saith, *they are not Gods which are made with handes.* Act 19.26. I answer againe, it was not the opinion either of the Iewes or of the wisest of the Gentiles, that grauen or carued images were their Gods: the very light of nature did teach them the contrarie. That they made a distinction betweene their gods and the images thereof, it appeares by the very distinction of the first and second commaundement. In the first are forbidden the false or strange gods thēselues: in the second are condemned the images which are either of the true Iehoua, or of false gods. And if images be onely forbidden becavse they are repu-

ted and worshipped for Gods, then the first and second commandements [o] of auncient time distinguished, shall be indeede but one and the same commaundement. Images (I graunt) are called oft in Scripture Gods, but for two other causes. First, because in mans intention they haue relation to God, and represent him. And therefore by a metonymie they borrow his name as a painted man is called a man, or, as he that plaies the part of a king, is called a king. Secondly, they are called Gods becaus men, though not in opinion and iudgement, yet in truth made thē their gods, in that they gaue religious worship vnto them. And for this ende doth Paul say, they are not Gods which are made with handes, to draw the Ephesians by consequent of reason from doing of any worship to the Images of Diana.

[o] Ioseph. antiq. l. 3 c. 4. Origen in Exod. homil. 8. Ambros. & Hier. in Eph. 6. v. 1. Athanas. in Synopsi.

The second point to be confirmed, is that God beeing either represented or worshipped in, at, or before an Image, is presently transformed into an Idol. Habakuk saith that Images are *doctours of lyes*. Because so soone as God is represented

Origen. contra Celsum lib. 7. non fieri id poterit vt & Deum quis noverit, & simulachris vt supplicet. Hab. 2. 18.

preſented in an image, he is depriued of his glorie, and chaunged into a bodily, viſible, circumſcribed, and finite maieſtie. When the Iewes intended to worſhip God in the golden calfe, the Pſalmiſt ſaith, they turned God *into the likenes of a beaſt that eateth graſſe.* Pſal.106.20. Secondly we may not binde the preſence of God, the operation of his ſpirit, and his hearing of vs to any thing, to which God hath not bound himſelfe by word of commaundement or promiſe, or both. Now God hath not bound himſelfe by any word to be preſent at Images, and to heare vs, when we call vpon him, at them, or before them. Hence it follows, that when men preſent themſelues before Images, there to worſhip God, they worſhip not God, but either a fained god, that can and will be preſent & heare at images, or the very images thēſelues. For God is not worſhipped of vs, but when it is his will to accept our worſhip: and it is not his will to accept our worſhip, but when it is according to his will. Patrones of images will here profeſſe and proteſt, that they intende

not

not to worſhip the images themſelues properly, or any falſe god, but onely the true God maker of heauen and earth. I anſwer firſt of all, that this was the very excuſe of the wiſer ſort among the heathen (as afterward ſhall appeare:) and it could not excuſe them from idolatrie. Secondly I anſwer, that mans intention makes not Gods worſhippe, but Gods will. And it is not his will to accept the worſhip that is done to him in Images: and therfore he indeede is not worſhipped, but ſomething els in his roome. It was the reall intention of the Iſraelites (as I haue ſhewed) to worſhippe the God of their forefathers in the golden calfe: and it was the intention of Ieroboam to doe the like in the calfes at Dan and Bethel: and their meaning was not to addreſſe or direct their ſeruice to the moulten images: yet hath the Holy Ghoſt giuen his iudgement and ſentence, that the Iſraelites in the wilderneſſe worſhipped *the moulten image*, and that Ieroboā *offered ſacrifice to the calfes*. The Gentiles are ſaid *to ſacrifice to deuills*, whereas they, at the leaſt ſome of them,

Pſal 106. 19.
2. King. 12. 32.
1. Cor. 10. 20.

them, offered ſacrifice to God in images. And the reaſon is, becauſe God did not accept this ſeruice at their handes. And indeed deuils were ſerued, though the Gentiles intended the contrarie. For they thought verely that their images were the receptacles of celeſtiall powers and good angels, but Paul giues ſentence that they were deuils, or wicked ſpirits. Againe, when God is adored in deuiſed images, the worſhippers are ſaid *to forget God*, though they thinke that they well remember him. And the reaſon is, becauſe they forget not onely his commaundement, but alſo the true knowledge or acknowledgement of God, ſo ſoone as they repreſent him in an image: for then he is conceiued to be otherwiſe, then he is. Pſal. 106. 21.

By this which hath beene ſaid vpon manifeſt groundes out of the worde of God, we may take a cleere vewe of the Idolatrie of the pretended Catholike Church of Rome, For it teacheth men to worſhip God and Chriſt in, and before Images, ſpecially Crucifixes: which in very trueth is nothing els but the I-

dolatrie

dolatrie before deſcribed. Againe, this Romane Church, adoreth Chriſt in, at, and before a peece of bread in the Euchariſt, and it teacheth men to doe ſo. Nowe to direct our adoration to the bread, or the place where the bread is, what is it leſſe then idolatrie. For firſt of all, it is manifeſt, that adoration is not tied either to the bread it ſelfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promiſe. And it is a practiſe very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine, that God is to be adored, and that he heares vs in any ſet place, in which hee hath not expreſly commaunded himſelfe to be worſhipped, and made promiſe to heare vs. Againe in the newe teſtament, or after the aſcenſion of Chriſt, it is certen that ſpirituall adoration is onely required, and that worſhip which is tyed to any certaine thing or place on earth, is vtterly aboliſhed and forbidden. This Chriſt himſelfe teacheth, *the houre commeth and nowe is, when ye ſhall worſhip neither at Ieruſalem,*

Ioh. 4. 21, 22.

ruſalem, nor in this mountaine: and therefore neither in the bread or wine of the Lords ſupper, nor in the altar, nor in the hand of the Miniſter. For by a figure *Synechdoche* hee takes away all circumſtance of place vpon earth, to which the worſhip of God may poſſibly bee tied and directed. And this appeares manifeſtly by the oppoſition in the wordes following, *But in ſpirit and trueth.* If it be ſaid, that the Iewes worſhipped God at, and before the Arke, I anſwer, they did ſo; and for this deede of theirs, they had both commandement and promiſe: and therefore they which worſhipped God at the Arke and Temple in Hieruſalē, were accounted true worſhippers of God. But they that worſhipped the very ſame God in Dan and Bethel, before, & at the golden calfes, or in the Temple of Samaria without a word or warrāt from God, were, though not equally, yet in like ſort reputed idolaters, as if they had worſhipped the golde it ſelfe whereof the calues were made. For it is idolatrie to turne, diſpoſe, or direct the worſhip of God, or any part thereof, to any particular

ticular place, or creature, without the appointment of God. Nowe they of the church of Rome, direct their worshippe to God, in, at, and before crucifixes, or before the bread in the sacrament, hauing no warrant of their doing either by commandement or promise. If they haue, let them shewe it: if they haue not, they are to knowe, it is a deuised worshippe which they performe: and it is a deuised god which they worshippe, namely, a god that will bee present and specially heare them in, or at Images. Their intẽtion to worshippe the true Christ is nothing, vnlesse they worshippe him according to his owne will. Baal in Israel sometime was worshipped for the true God, if we respect the intention of men; and yet for all this, Baal stil remained an idol and was nothing els but an idle and emptie name: and so, considering there is no such Christ as will be corporally present and lie hid vnder the forme of bread: not Christ which is now corporally in heauen, but a meere fiction of the braine of man, is worshipped.

Furthermore vpõ the former groũds

it

it followes, that not onely falſe gods, but alſo angels and Saints departed, when they are worſhipped at, in, and before their images, are likewiſe turned into Idols: for if God thus worſhipped bee turned to an Idol, thē they much more, becauſe wee haue no warrant more to worſhip them on this maner, then God himſelfe.

The third and laſt way whereby Idols are erected, is, when that which is Gods in proprietie, is giuen to the creatures. For to whatſoeuer thing the glory which is due vnto God, is aſcribed; it is made another God. The reaſon and foundation of this doctrine is this. Whē Rachel ſaid, *giue me children els I die:* Iacob anſwered, *Am I as God who hath depriued thee of the fruit of thy wombe.* gen. 30. 1. 2. When the king of Syria had written to the king of Iſrael, that Naaman might be cured of his leproſie: hee rent his cloathes and cried out: *Am I God to kill and to giue life.* 2. king. 5. 7. *I am Iehoua this is my name, and my glory will I not giue to any other, neither my praiſe to grauen Images,* Iſai 41. 8. And

that

that which is proper to God is giuen to the creatures three waies.

The first is, when the Godhead, Diuinitie, or diuine nature is ascribed to any other things whatsoeuer, that are not by nature gods: for then they are made false or strange gods. False gods are specially of two sortes, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue some little conceiuing of the gods of the Heathen, three points are to be explaned: what be the sortes and kindes of them? what is meant by them? what images they had? Touching the first, the heathen gods are of two sortes: some superiour, some inferiour. Superiour gods are these: [a] Baal the god of the Chaldeans and Assyriās: [b] Ashteroth the gods of the Sidonians: [c] Moloch or Melcom the god of the Ammonites: [d] Chamos the god of the Moabites: [e] Rimmon the god of the Syrians: [f] Dagon the god of the Philistims: [g] Remphan mentioned by Stephen called Cijun by Amos. The scripture besides these mentioneth others, but I omit them. Inferiour gods were liuing

a Num. 22. 25. Psal. 105. Iud 8. 9.
b Iud. 2. 1. Kin 11.
c 1. Kin. 15.
d Num 1, 21. Iud 11
e 2. Reg. 5.
f Iud. 16. 1. Sa. 15.
g Act. 7. Amos. 5. 26.

ing or dead men: for it was the manner of the Assyrians and Romans to make their kings and princes gods, yea while they were liuing. King Assuerus exalted Hamon. And this exaltation was not in respect of ciuill degree, but in respect of some higher and diuine estate, whereby he was made a pety-god. For Mardocheus refused to honour him whome the king honoured, and that because he was a Iewe: which he could not haue done with good conscience, if no more had beene expected but ciuil honour. And the Fragments of the booke of Hester (as much to be beleeued as any humane historie) haue these wordes of Mordocheus, *I did it because I would not preferre the honour of a man aboue the glory of God, and would not worship any but thee my Lord.* In like manner Conon an heathen man refused to adore king Artaxerxes, as the manner of the Persians was. In like manner the men of Listra hearing and seeing Paul and Barnabas presently say, *they are gods in the forme of men*, and would haue offered sacrifice vnto them.

Hest 3.2.

v. 2.3.

Cap. 13. 14.

Iustin. hist. l. 6.

Act. 14. 13.

In the ſecond place, if it be demanded what is meant by the gods before mentioned: I anſwere that the firſt and principall, namely Baal, ſignifies Iupiter, the ſunne in the firmament or the hoſt of heauen, yet not alwaies: for the holy Ghoſt in the booke of the kings diſtinguiſheth Baal from the ſunne, moone, ſtarres, & the hoſt of heauen. If I might coniecture, I would thinke it ſhould ſomtime ſignifie Saturnus, that is Time, which the heathen worſhipped as a ſpeciall God. For the prophet Elias taking occaſion (as I ſuppoſe) from the faſhions of Baal, in mockage ſaith to his prieſts, *that he is in a purſute, or in his iourney, or that he is aſleep at noonetide:* which three properties fitly agree to Saturne, who hath of olde beene vſually repreſented [a] purſuing and deuouring his owne children, that is, all things which he bringeth foorth: hauing alſo foure wings, two alwaies ſpred, & two cloſed, to ſignify, [b] that, though he ſeem to ſtād, yet is he alwaies going ſwiftly, as in a iourney: likewiſe with foure eies, two open, two ſhutte, whereby he is alwaies waking

2. Reg. 23. 5. 2. Chro. 33. 3.

3. Reg. 18. 27. Carterius de imag. Deorum.

Naz. orat. 1. in Iulianum.

a Tempus edax rerum.

b Cito pede labitur ætas.

waking and alwaies ſleeping, euen at noonetide. And in ancient writers Baal or Belis the name of Saturne. Moloch is thought likewiſe to be Iupiter or Saturne: and Remphan to be Saturne or Lucifer, that is, the day ſtarre. And the reſt ſignifie either the world, or nature, or time, or fortune, or fate, or the ſunne, the moone, or the ſtarres, or ſpirits, or the ſoules of men departed, or ſome vnknowne god.

aEuſeb de præpar. Euang. l. 9. c 4. & Hieron. in Iſa. 46. v. 1. Aug quæſt. in Iudic. 16.

Act. 17. 23.

Touching their Images, Baal had many. One among the reſt was the forme or repreſentation of a flie; and hence is he called Baal-zebub the lord of flies, becauſe he was thought to be the chiefeſt flie in the world: & as Nazianzene ſaith, A flie was the god of Acoron. Aſhteroth Sidonian gods were worſhipped in the formes of ſheepe, as the name ſeemes to import: Dagon in the forme of a fiſh: Diana in ſiluer plates, in which was ſtamped the figure of a Temple, and the forme of Diana. When the Aſſyrians came to inhabite Samaria, they brought their gods with them, Sucoth, Benoth, Nergel, Aſima,

Nazian. invect. 2. in Iulian. Plin. 27. c. 6.

2. Reg 17. 30.

Nehabaz, Tharthac, Adramelech, A
namelech; all which in the Syria
tongue, are ſaide to borrow their name
of cocks, hennes, chickens, goates, dogs
aſſes, horſes, mules, peacocks, &c. Thu
we ſee in part, what were the heathe
gods commonly mentioned in Scrip
ture. And here we are to take know
ledge of the mercie of God towards v
that hath not left vs to our owne waie
as he did the Gentiles in former age
who were without God and witho
Chriſt; but he hath reuealed himſelf
vnto vs, and his will, and choſen vs to b
his owne people. For his mercie let
be thankefull, and ſhew it by cleauin
vnto him alone with our hearts.

The Romane falſe gods are two. Th
firſt is the Virgin Marie; whome th
pretended Catholikes of this time of
Saint make a goddeſſe: for they call h
the *queene of heauen*; the *queene of th*
world: our Ladie: the mother of grace an
mercie. Shee is eſteemed as an vniuerſa
aduocate to the whole world, and the
be other mediatours vnto her, as to
queene: there be eight ſolemne feaſt
fo

In officio B. Marie.

Suarez ſuper Thom.

r the honour and inuocation of her: ſides this, there is no day paſſeth, in hich ſhee is not inuocated in hymnes in the maſſe. And they aſcribe to her ower to commaund and controll her nne in heauen, ſaying: *Aske the father: mmand the ſonne, and command him by e authoritie of a mother:* againe, *cauſe m to receiue our prayers.* This is to ake her not onely a goddeſſe, but alſo place her aboue God himſelfe. Here ey alledge, that theſe formes of ſpech e ſpoken *by a metaphore*, or by a roſapopeie: but this can not be. For e ground of theſe ſpeeches is proper- aſcribed to Marie, namely the right a mother, and therefore alſo the acte commanding is without figure pro- erly aſcribed to her.

roga patrem, iube natum, iure matris impera. — — Sumat per te preces.

We take our ſelues beholden to Tur- line the Ieſuit for his fiue bookes of e *Ladie of Lauretto*, as ſhee is called. or two things may plainly thence be athered. The firſt, that ſhee is made a oddeſſe, beeing worſhipped with the ry ſame worſhip wherwith God him- lfe is worſhipped. For when men be

in any danger, neceſſitie, or extremitie,
ſtraightwaies they offer vp their praiers
Lib. 4 24. & l. 5. c. vlt. to her with ſolemne vowes. Secondly,
when in their pilgrimages they come
neere the towne of Lauretto, and be-
hold the place where her image is, afar
off they fall downe and worſhip her,
and ſome goe barehead afterward in the
very middeſt of winter, till they come at
her Tẽple, at the dores whereof they fall
down againe & worſhip. Thirdly when
they come before her Image, all, yea the
greateſt perſons in the baſeſt manner
Lib. 3 c. 3. that may be, humble themſelues before
her, kneeling or lying vpon the bare
ground, and kneeling among the baſe
multitude. Fourthly ſhee hath a quire
Lib. 5. c. vlt. of boyes to ſing praiſes to her. Fifthly
ſhee is honoured with a double feaſt,
one of her conception, the other of her
natiuitie; one in the ſpring, the other in
the autumne: the ſolẽnity of each of them
laſteth three moneth: and there reſort
to her at euery feaſt, two hundred thou-
ſand people. Laſtly, ſhee is worſhipped
with temple, altar, and offerings with-
out meaſure: for none almoſt come

er emptie handed. The furniture pertining to her Image is of gold, ſiluer, earle, pretious ſtones, ſilke, and of all ings of excellēcie that heart can wiſh.

The ſecond point is, that the thing orſhipped vnder the name of the lady f Lauretto, is indeed neither God nor aint, but the deuill himſelfe. For firſt er couetouſnes appeares to be vnſatible, becauſe ſhee findes no meaſure in king and accepting of gifts; whereas od and his true ſeruants doe the con- Exod. 36. 4.
arie. Secondly her miracles be as many thoſe which we read to be done by hriſt and his Apoſtles. And yet they deede are ſuch as may be done by Sanicall operation. For the deuil knows e ſecrets of nature more then all men pe, and by this meanes, he can do things ke miracles, which indeede are no micles: and he is the beſt phyſitian in the orld, and can cure diſeaſes which in e iudgement of man ſeeme vncurae: yet can not he giue ſight to them at are borne blind, nor raiſe the dead: d therefore among all her miracles cre is no mention of ſuch. Thirdly

Lib.2.c.13. her apparitions & her miracles tend all to erect, establish, & maintain the wor-
Revel.19.10. ship of her selfe: whereas the true Saints of God seeke not to aduance their own honour, but the honour of God. Fourthly, when men make absolute formes of praier to the Virgin Marie for any temporall helpe or deliuerance, they haue neither commandement nor promise so to doe: and yet these praiers are commonly accomplished. Fifthly our Sauiour Christ, beeing king of heauen and earth, neuer medled with matters pertaining to the exequution of ciuill iustice in priuate persons: but this Ladie of Lauretto sometime breaks the halter
Lib.4.c.20. when men be in hanging: and when
Lib.4.c.19. they are hanging shee preserues their liues till they be taken downe: when praiers be made for Infidels shee heares
Lib.3.c.18. them: thus was the Turkes Bassa cured of an impostume in his breast.

The second false god is the Romane Bishop, who though he be not called God commonly, yet is he made a God. For first of all he takes to himselfe the titles of God, and suffers himselfe to be
calle

called God in his owne law, in which the tenour of a certaine canon is to this effect: He that is God may be iudged of none. The Pope is God: for ſo he is called of the Emperour Conſtantine. Therefore he may be iudged of none. And it muſt be remembred that theſe wordes are found not onely in the olde copies of the canon law, but in the new corrected Edition of Gregorie the thirteenth. Againe he ſuffers himſelfe to be called the *Doctour* and *Paſtour of the Catholicke Church*, and *the Spouſe of the Church*. And he himſelfe calls the *Catholicke Church his owne Spouſe*, in expreſſe wordes: whereas this fauour is proper to Chriſt. And it had beene enough for him, to be the friend of the Spouſe. Bernard ſaith of him, that he is by *annointment Chriſt*. Secondly the Pope challengeth to himſelfe infinite Power, according to the place in Matthew, *All Power is giuen to me in heauen and earth*. Thus ſaith the booke of the pontificall Ceremonies. *This pontificall ſword doth figure that Supreme Pontificall power, which is giuen of Chriſt to his Vicar*

dist. 96. c. Satis.

Bell. lr. de Summo Pont. l. 2. c. 31. Sacrar. Ceremoniarum. l. 1. Sectione 2. In ſexto de Immunit. c. Quoniam.

2. Cor. 10 1.

Ber. de Conſid. ad Eug. l. 3.

Lib. Cerem. Pontif. l. 1. fol. 736.

vpon

vpon earth the Bishop of Rome: according to that: All power is giuen to me in heauen and earth: and againe, *he shall rule from sea to sea, and from the floud to the endes of the earth. And this is signified by that veluet cappe which the Popes vse to weare on the night of the natiuitie of our Lord.* And this appeares in that he vsurpes power and authoritie ouer all creatures, yea ouer all kings and princes: and will be the deputie of Christ for the gouernement of the vniuersall Church. Thirdly, he takes to himselfe a soueraigne iudgement ouer all persons and causes; so as if he carrie innumerable people into hell with him, no man may iudge him. Lastly he takes to himselfe fulnesse of power to dispence with the lawes of God. In his law it is saide, *that men doe with such reuerence respect the Apostolicall seat that they rather desire to know the ancient institution of Christian religion from the Popes mouth, then from holy writ: that they inquire onely what is his pleasure, and according to it, order their conuersation.* And therefore in the Councel of Trent he hath presumed to forbid vnder paine of

dist. 40. c. Si Papa.

In iure de concess. præbend. c. Proposuit.

In annot. super dist. 40. c. Si Papa. Edit. Greg.

of Anathema more degrees of consanguinitie then God hath forbiddē. What is this els but to verifie the saying of the Apostle, that he exaltes himselfe aboue all that is called God or worshipped. De iure possumus dispensare supra ius. 2. Thes 2.4.

The second way whereby that which is Gods, is giuen to the creatures, is whē properties or proper actiōs of the godhead are ascribed to them. And thus are creatures made Gods in part, and consequently Idols. Heretofore it hath bin thought a kinde of Idolatrie to appoint the constellations of heauen, & to make them signes to manifest secret trueths: becaus that which is indeede proper to God, is giuē to them. And the church of Rome at this day affoardes vs foure notable examples. First of all, it makes the Saints in heauen Idols. For it teacheth men to kneele downe to them, and to make praier to them, beeing absent from vs, as farre as heauen is from earth. And by praying to them, men doe acknoweledge, that they haue power to heare and helpe in all places, and at all times, and that they knowe the secret mindes and hearts of men. Nowe to Salisburiensis in polycrat. l. 2. c. 19.

heare

heare and to discerne the very heart is a propertie of the Godhead, as Salomon
2.King.8.39. saith, *Heare thou in Heauen in thy dwelling place —: for thou onely knowest the heartes of all the children of men.* And Paul takes it for a graunted trueth, that
Rom.8.27. there is one onely that searcheth the
1.Cor.2.12. heart, and knowes the meaning of the spirit, and that no man knowes what is within a man, but the spirit or conscience of a man. Answer is made, that god heares and knowes the heartes of men, of himselfe, and by his owne nature, and that the Saints doe it not of themselues, but by communication or reuelation. I answere againe, that God doeth sometime reueale to his seruants some particular and secret sayings and doings of
2.King.5.26.& 4.27. Act.5. men, as he did to Elias and Peter, we deny not: but that God should reueale all the thoughts and desires of all that pray in all times and all places; and that the Saints by reuelation should know thus much, this we denie. For this is to communicate the glory of God to the creature, & consequently to make the creature God: though not by nature, yet by com-

communication. Such were the gods of the Gentiles for the moſt part, for they were men indeed, and were made gods by participation and no otherwiſe. αὐτοὶ μετοχὴν. Athanaſ. contra Arianos. diſp. 2.

Secondly the church of Rome tranſformeth the Sacraments to Idols by teaching that they conferre grace ex opere operato by the very worke done: that is, that the outwarde elements or wordes duly ſpoken, or both, in the adminiſtration of the ſacraments, doe as phyſicall cauſes, *effectiuely*, *actiuely*, and *immediately* worke and produce in the heart, the grace of regeneration and iuſtification. To this effect the prieſt is appointed to pray, *that the nature of waters might* cõceiue the vertue of ſanctificatiõ: *that God would make the water fruitfull by the ſecret* admixtiõ *of his godhead, that hauing conceiued ſanctification, a new creature may ſpring out of the immaculate wombe of the diuine fountaine: that it may be liuing water: that it may be effectuall to purifie our mindes: that the Holy Ghoſt would deſcend into the fulneſſe of the fountaine: that he would make the* whole ſubſtãce *of the water fruitfull in the effecting* Bellarm. de Sacram. l. 2. c. 1. Miſſale reformatum de benedict. fontis.

of

of regeneration. Now the worke of regeneration in man is a proper and immediate worke of the godhead, & I proue it thus. To create is a proper and immediate worke of the godhead: to regenerate is to create; and man in that he is regenerated, is created againe. To regenerate therefore is the proper and immediate worke of God. Nothing therefore can actiuely regenerate but God. Sacraments indeede are said to regenerate, as morall instruments, because when they are rightly vsed, God himselfe conferres grace: yet if they doe and can *effectiuely*, and *actiuely* regenerate & iustifie, they are not onely morall, but they are more then physical instrumēts, nay they are as God himselfe in this regard. Paul saith, that in planting and watering he is not any thing. We receiue not newe & spirituall life from the Sonne but by meanes of his flesh apprehended by our faith: yet the Power and efficacie of quickening or renuing, is not in the flesh as in a proper subiect, but in the godhead. God will not giue this glorie to men or angels, nor to the flesh or manhood of

the

he ſonne of God, much leſſe to crea-
ures without life or ſenſe: and therefore
ot to Sacraments.

Thirdly the Romane church makes
very Idols of workes by aſcribing the
merit of iuſtification and ſaluation to
hem. For none can merit of God but
he that is God. The creature can do no-
hing to benefit God: and therefore god
s not bound by the bonde of mans de-
ert, to rewarde man for any thing he
doeth. If he be bounde, it is becauſe he
indes himſelfe by his owne promiſe: &
he is mooued to make his promiſe, not
for the goodneſſe of any worke to be
done by man, but meerely vpon his
owne goodneſſe. If it be ſaid, that Chriſt
meriteth, and yet he himſelfe can do no-
thing to benefit God: I anſweare, that
Chriſt meriteth properly vpon the dig-
nitie of his perſon: for in that God in-
carnate, or God-man ſuffered and ful-
filled the lawe for vs, diuine iuſtice doth
require that ſhould be giuen him, which
by ſuffering and obeying he hath deſer-
ued. This cauſe is found in no man or
angel. For God, as beeing the cheefe
good

good, is to magnifie himselfe, and to maintaine his owne honour, and that by the order of diuine iustice: and he is not so bound to his creatures, but of his free and meere good will he giues the blessings, which he giues.

Fourthly they of the Roman church make the bread in the Eucharist to be that, which it is not, and consequently an Idol. For the chiefe of them say, that the bread after consecration without annihilation, is made by conuersion the very bodie of Christ; & by this meanes bread is exalted aboue men and angels, and is receiued into the vnitie of the second person. If it be said, that in their opinion the bread is no Idol, because they beleeue this conuersion: I answer, that Sacraments out of their vse, the administration beeing ended, cease to be Sacraments, and bread ceaseth to be the bodie of Christ. Therfore the Host (as it is called) or the bread in the boxe carried in procession and worshipped, is nothing els but a wheaten or breaden god, and an Idol not inferiour to Aarons calfe, or Ieroborms calfes, or the

the Nehuſtan that Ezechias brake in peeces: nay as vile and deteſtable as any Idol among the heathen.

The third way, whereby that which is Gods is giuen to the creatures, is whē his worſhip is giuen to them. And thus are they transformed into Idols. For Gods worſhip is proper vnto him, as Chriſt our Sauiour ſaith: *Him onely ſhalt thou ſerue.* Math. 4. 10. And when diuine worſhippe is directed or giuen to any creature, that creature is made a God or equall to God, and therefore an Idol. Nowe Idols made by the miſapplying of Gods worſhip, are of three ſorts. Firſt of all creatures are made Idols, when men giue their heartes vnto them, and fixe their principal affections on them. The ſcripture bindes vs ſtraitly to giue our hearts and the affections thereof to god, and the obedience of the inwarde and outward man. act. 5. 29. *we muſt rather obey God then men.* math. 10. 28. *feare not them that kill the bodie.* 1. Pet. 3. 14. *Feare not their feare but ſanctifie the Lord in your hearts.* pſal. 118. 8. *It is better to truſt in the Lord, then to put any confidence in*

man. Ierem. 17. 5. *(ursed is he that trusteth in man.* math. 10. 37. *He that loueth father or mother more then me, is not worthie of me.* Ierem. 10. 5. *Feare not Idols, they can neither doe good nor euill. There is none like to thee, O king.* And the Scripture requires these things at our hands, because by them we acknowledge God to be our God. Wherefore on the contrary, when any creature is placed aboue God, or matched with him in regard of obedience, feare, loue, confidence, &c. it is made another God to vs. For then the first commaundement is broken: and there is no possible seruing of two masters. mat. 6. 24. *Satan* is called the *god of this world.* 2. cor. 4. 4. because men rather obey his suggestions then God. In this respect also is *Antichrist called god*, because he more straitly inioynes men to obey his own traditions, thē he doth the very word of god. S. Paul saith couetousnes is the *worshipping of Idols*; because the couetous man puts his confidence in his riches, for the preseruation of his life. Again he saith, that some make *their bellies their gods*, because they mind nothing but earthly things, and loue their

Coloss. 3. 5. Eph. 5. 5.

Phil 3. 19. with 2. Tim. 3.

pleasures more then God. [a] A learned man calls this, *Idolatrie in manners.* His words are these: *An Idolater is he, that giues to the creature the worship that is due to the Creator. And there be two kinds of Idolaters, for some are Idolaters in opinion, as they which in opinion doe ascribe to the sunne, or moone, or any other creature, a certaine diuinitie. Others be Idolaters in manners, as they which preferre the creature before the Creator. For that which a man loues more [then God] he makes his god. And therefore he that preferres the pampering of his bellie before God, makes it his god. He that preferres wine before God, makes Bacchus his god. He that prefers his lust before God, makes lust his god. Of which sort (I cannot speake it without griefe) are many at this day, rather seruing their vices and sins thē God, which though they say with their mouthes, that they beleeue in God, yet in their deedes and manners they denie him.* And thus doth the Church of Rome make Idols of works, because it teacheth that men may put their confidence in them touching their saluation; [b] so they doe it in sobrie-

[a] Radulph. Ardens hom in Dominica 9. post Trinitatem. ann. 1050. Chrysost. in Rom. hom. 6.

[b] Bellar. de iustificat. l. 5. c. 7.

tie. This is indeede to deifie them, and to put them in the roome of God. Hierome[c] saith well, *if we must put our confidence in any, let vs haue our affiance in God alone.* [d] Basil: *as it is meete to worship nothing beside God: so we must fixe our hope in one God.*

[c] Hier. Ezech. l. 4 c. 14. In solo deo confidamus.
[d] In psal. 7.

Againe, Angels and Saints departed are made Idols, and that by the church of Rome foure waies. First, in that it giues vnto them religious worship or adoration; that is, the bending of the knee, or the prostrating of the bodie. The deuill desired no more of Christ but the bowing of the knee, in token & signification, that by Gods permission he was the disposer of the kingdomes of the world: but answer was made, that he might not; because it was written: *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* When Iohn the Apostle fell downe to worship the angel, he meant not to worship him as God: for he had well learned to distinguish betweene the creature and the creator; onely he meant to worshippe him as a wonderfull and Diuine creature, and therefore to adorehim with some por-

tion of diuine honour. But he is forbidden by the Angel. *See thou doe it not, for I am thy fellow ſeruant* ____: *worſhip God.* Hence I reaſon thus: They which be our fellowſeruants, are not to be worſhipped with diuine honour: Angels and Saints are our fellowſeruants: therefore they are not to be worſhipped with diuine worſhip. It may be alleadged, that we adore kings and princes, yea inferiour perſons. I anſwer, Adoration or worſhip is either diuine or ciuill. The bowing of the knee or the proſtrating of the bodie is one and the ſame in both, and the cauſe of bowing makes the difference. Wherefore it is diuine adoration, when we bow the bodie vpon ſome diuine cauſe properly concerning God. As when we kneele downe vnto him, in token of ſubiection; becauſe he is Lord of all things, yea of our bodies and ſoules and conſciences: becauſe he knowes all things, and knowes the heart: becauſe he is euery where preſent, and can doe what he will: becauſe he is the author and giuer of all good things: becauſe he is able to Reuel. 19. 10.

heare and helpe all that call on him through the whole world at all times. And thus God alone is to be adored. Ciuill adoration is vpon ciuill cauſe: as when we bowe to men, either becauſe they are in gouernemēt; or, becauſe they are indued with excellent gifts and graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or leſſe. Vpon this ground, I anſwer; that kings and princes are worſhipped onely with ciuill, not with diuine adoration: whereas Angels and Saints are worſhipped in the Romiſh church with diuine adoration. For we haue no outward ſocietie with them: and therefore if any worſhip be done to them, it is not for politicke conſiderations, but for ſome higher reſpect. Yea the cauſe, for which they are worſhipped, is properly diuine: for there is giuen to them the Facultie of hearing and helping all ſuch as pray vnto them in what place, and at what time ſoeuer; yea, though they be abſent from the place, in which they are adored. And this kinde of adoration, giues

vnto

vnto them the knowing and ſeeing of our hearts, preſence in all places, and an infinite power to helpe all that call vpon them. And they that worſhip Saints and angels, doe ſuppoſe with themſelues, that they beeing in heauen can heare and helpe them at all times and in all places, if they pray vnto them. Therefore it is nothing but a vaine ſhift, when the Papiſts ſay, they giue *worſhip* to God, and no more but a certaine kinde of *ſeruice* to Saints: when they giue that which is Gods to the Saints. When certain ſilly weomen vpon fooliſh deuotion, did not ſo much as offer candles or praiers to the virgin Mary, nor ſo much as call her the queene of heauen, the aduocate of ſinners, our hope, the gate of heauē, our mediatreſſe, &c. but only offered [a] a cake in honor of her, Epiphanius biſhop of Cyprus cōdēnes their fact, and ſaith it is honour aboue meaſure, namely adoration, which is honour due to God alone and not to Angels, much leſſe to the virgin Marie. Againe, Angels and Saints are made Idols in that praier or inuocation is directed to thē:

[a] Collyrida. haref. 79.

for praier is a proper part of Gods worſhip. The commaundement of God is this, *Call vpon me in the day of trouble.* Here the word [*alone*] muſt be vnderſtood. And that I gather by proportion. Moſes ſaith, *Thou ſhalt worſhip the Lord thy God, and him ſhalt thou ſerue.* Now Chriſt alleadging, and with all expounding this teſtimonie, ſaith thus, *Him ONELY ſhalt thou ſerue.* By this it appeares, that all commaundements inioyning the worſhip of God, include the force of this word [*alone,*] though it be not expreſſed. Moreouer the reaſon of this cōmaundemēt, *I will deliuer thee,* prooues as much; & it may be diſpoſed thus. To him, that can deliuer thee, muſt thou pray: I alone deliuer thee: therfore cal vpon me alone. Secondly, he to whō we muſt pray, muſt be of that nature & condition, that we may beleeue in him: as Paul ſaith, *how ſhall they call vpon him, in whome they haue not beleeued.* We may not beleeue in Angels or Saints but only in God. For the auncient and Apoſtolike faith is, *to beleeue in God,* and *to beleeue the Church.* Auguſtine ſaith wel,

Pſal. 50. 15.

Deut. 6. 13. & 10. 20.

Math. 4. 10.

Rom. 10. 14.

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we beleeue the Apostle, we doe not beeeue in the Apostle. Againe, It must be knowne, that we must beleeue the Church, and not beleeue in the Church. Tract. 54. in Ioh. Serm. de tempor. 131. sub eius nomine.

Thirdly, sacrifice is proper to God. Prayer in the newe testament comes in the room of sacrifice, for wheras Malachi had said, *that incense and a cleane offering should be offered to god in euery place.* Paul shewes what is meant hereby when he saith, *Lift vp pure handes vnto God in euery place.* And praier is spirituall Sacrifice, and therefore is called the *calues of our lippes*. The opinion of the auncient Church hath beene, that the Holy Ghost was God: becausse hee was inuocated. For the Hereticks obiection was this: God is to be inuocated: the holy Ghost is not inuocated: therefore the Holy Ghost is not God. Answere was onely made to the minor, and declaration made that the holy ghost was inuocated. Origen saith, *that all vowes, all interpellations, deprecations, and thankes giuings, are to be addressed vnto God the Lord of all things: and that it is not conuenient to inuocate angels vnlesse we coulde know* Exod. 22. 20. Mal. 1. 11. 1. Tim. 2. 8. Heb. 13. 15. Naz. orat. 5. de Theologia. Contra Celsum. l. 5. in initio.

knowe thē. Athanasius saith, [a] *The Saints*, that is, *beleeuers, pray not for aide to any thing that is created:* and therefore that Iesus Christ to whome men pray for aide, is God. Patrons of inuocation of Saints alleadge, that they pray not to them as to God: becauſe they make thē not (as they ſay) to be authors and giuers of the good things which they aske, but onely helpers by praier. I anſweare, it is falſe. For they make them not only helpers by their praiers, but alſo by [b] their merits, and this is to make them Redeemers. And the forme of their prayers in their Breuiaries and Maſſe bookes, is this: *Haue mercy on vs: giue vs this or that: deliuer vs from this or that euill.* I anſwer againe, this ſpeech of theirs is as if the adultereſſe ſhould ſay: I companie with this man as with my louer and friend. I knowe he is not my husband: neither do I conuerſe with him as with my husband. Againe, they alleadge, that if the liuing may requeſt the liuing to pray for them, then may the liuing alſo requeſt the helpe of the dead. I anſweare, the reaſon is not like: becauſe it admittes foure

[a] Athanaſ. orat. 3. contra Arianos in fine.

[b] Lumb. l. 4. diſt. 45. d. 1c. merito nos iuvant & ſuffragantur non affectu tantùm vt viui.

And Catec. Rom. on the 1. Com.

ure maine differences. The firſt, we
ue a commaundement to requeſt the
rayers one of another, and there be ex-
mples thereof in the word: we haue no
ommaundement at all to pray to the
ead. Secondly, we are preſent with thē,
home we requeſt to pray for vs; we
re not preſent with Saints who are in
eauen. Nay if a man here among vs
hould kneele downe to a man in Lon-
on, Rome, or Hieruſalem, and requeſt
is praier, he ſhould commit idolatrie:
hy not then much more, when men
n earth kneele downe and pray to
aintes in heauen. It is alleadged, that
hey are preſent in reſpect of hearing
ur prayers, becauſe they are preſent
with God, and ſee him who ſees all
hings, and therefore in him they ſee all
hings. I anſwer, it is falſe: The angels of
God ſee the wiſdome of God and the
whole myſterie of our redemption, not
in God, with whome they are preſent,
but *in the Church* after it was gathered Eph. 3. 10.
by the Apoſtolicall miniſterie. The
Saints vnder the Altar crie, *Howe long* Apoc. 6. 9.
Lord, holy and true; as not knowing the
time

time of their full deliuerance. Christ
Act.1.7. Math.24.16. saith that *the father hath kept the times & seasons in his owne power:* and that the very angels knowe not the time of his cõming. The prophet Isai saith, *Abraham*
Isai.63.16. *is ignorant of vs and Israel knowes vs not.*
Aug.lib. de cura pro mortuis. c.13. And to this purpose doeth Augustine alleadge this text. The third difference: One liuing man may seeke the helpe of another, either by word of mouth or by letter; and thus fully open his minde and shewe his wantes. In prayer we reueale our wantes, not by voice or writing but by secret groanes and desires of our hearts, and we lift vp our soules to him to whome we pray, and by our faith we make him our refuge. For prayer is not in speech, but in the desires and the faith of our hearts. Lastly, when a man requests the prayer of his friēd, they both stand as fellowe members, and both direct one praier to one God, in the name of one Mediatour Christ: but when we pray to the dead, the case is otherwise. For then they stand not as fellowe mēbers with vs, but are lifted vp aboue vs in degree; in that they are made Mediatours

ours of interceſſion betweene vs and God.

Thirdly Saints and Angels are made dols, in that Temples, Altars, holidaies re conſecrated to their honour & worhip. For all theſe properly appertaine o the worſhippe of God. Temples: beauſe none can binde his preſence, opeation, and his hearing of vs to this or hat place, but God. Altars: becauſe they re for ſacrifices and oblations which reproper to God. Feſtiuall daies: beauſe God is the onely Lord of daies & imes, and therefore they are onely to be dedicated to his honour. And though we retaine the names of Saints daies in he Church of England, yet are we altogither free from this Idolatrie, becauſe we dedicate the daies themſelues to the honour of God.

Exod. 22. 20. Aug. de vera religione. c. 55. de ciuit. Dei. l. 22. c 10. Epiſtola ad Decgratias reſp. ad quæſt. 3.

Laſtly, they are made Idols when mē ſweare by them, and make vowes vnto hem. Ierem. 5. 7. *Your children haue forſaken me, becauſe they ſweare by them that are no gods.* And God threatens to deſtroy them that ſweare by God & Melcom, that is, Moloch their king. The like

Tzephan. 1. 5.

like iudgement is to be ginen of the
that ſweare by God and by Marie, b
the Maſſe and ſuch like. One ſaith, *th*
Opus imperfect. in matth. hom. 12. *he which ſweares by any thing beſide God deifies that thing, and thereby make himſelfe an Idolater.* Touching vowes l
Iſai 19. 22. ſaie ſaith: *In that day men ſhall vowe vowe vnto Lord and performe them*; where h
makes vowes a proper part of the wor-
ſhip of God, and by it ſignifies the reſt.
Contra Celſum. l. 5. initio. And Origen auoucheth that all ou
vowes are to be made and addreſſed to
God.

To come to the laſt kind of Idols: I-
mages themſelues, Reliques of Chriſt
and Saints; Holy things, as Temples, al-
tars, and ſuch like, are made Idols two
waies. The firſt is, when they are ado-
red & worſhipped with religious wor-
ſhip: or, when the liuing Image of God,
namely man, falls downe before a dead
Image: for then indeed they are made
falſe gods. In the ſecond commaunde-
ment the Lord ſaith, *Thou ſhalt not bow downe to them and worſhip them*, that is,
(as I haue prooued before) to the ima-
ges either of the true God or of any
thing

ing elſe. And he giues this reaſon, *I* Exod.20.4.
e Lord thy God am a iealous God. Hēce
followes that Images, when they are
orſhipped, are turned into falſe gods,
nd conſequently to Idols. For God
ould not be iealous, vnleſſe it were be-
uſe we, who haue eſpouſed our ſelues
nto him, ſet vp another god to be as it
ere an husband vnto vs, in his roome,
with him. For when we bow to thē,
is more then ciuill worſhip: and there-
re the honour of God is giuen to thē:
hereas he admits no partner or fel-
w in the leaſt part of his honour. A-
ine, man is a liuing image of God,
ade by the very hand of God: and in
is reſpect a thouſand fold more excel-
nt then all Images made by the hand
man. Now if any meere man ſhall be
orſhipped with any worſhip that is
ore then politicke or ciuill, he is made
ore then a man, & by this means he is
ansformed into an Idol. And if no more
due to mā but ciuill honour, though
be conſidered as the Image of God;
en may not religious honour be gi-
n to any image made by the hand of
man.

man. When Cornelius fell downe and worshipped Peter, he meant not to honour him as God, but to doe ciuill worship vnto him: yet becauſe this worſhip
Act. 10. 25. was exceſſiue and mingled with ſome portion of diuine honour, Cornelius is reprooued for it. What reproofe then is due to them that in religious manner bow downe to images. Such as worſhipped the ſunne, moone, and ſtarres
Deut. 4. 19. 2. Reg. 23. are condemned for Idolaters, much more then are they to be condemned for Idolatrie that worſhip Images and reliques. For the ſunne, moone, & ſtarres are the workemanſhip of God, whereas images are but the workmanſhip
Oſe. 13. 2. of man. It was Idolatrie to kiſſe the gol-
De morib. Eccleſiæ. c. 34. den calues of Ieroboam. Auguſtine ſaith, that they which *are worſhippers of pictures want the power of Chriſtianitie*.
De hæreſ. c. 7. Againe, he numbers the worſhippers of Images among hereſies: *Of the Sect of Carpocrates* (ſaith he) *Marcellina his companion was thought to be, who worſhipped the images of Ieſu, and Paul, and Homer, and Pythagoras, with adoration and the offering of incenſe*. Againe he ſaith

th, that in the second commandement e are forbidden to worship *any likenes* God made by mans inuention: because image of God may be worshipped t that which is the same with him- fe. Ambrose saith, it is an *heathenish rour* to worship the crosse on which hrist died. And Holcot vpon the ooke of wisdome saith, *that the spirit of od there condemnes Idolaters, that ho- ur and serue Images and artificiall fi- res.* Catherin a great man in the coun- ll of Trent saith thus: *There is some estion among the Catholikes, whether ages may be carued and painted for this de, that they may be adored and worship y be giuen them. And there be that vt- rly denie it and crie out against it as a- inst idolatrie. And they seeme not to be oued with sleight reasons, nor without e authoritie of fathers and Scriptures. r without doubt the scripture condemnes e Idols and images of the Pagans, not ely because they represent false gods, but so because the idols themselues are the rkes of mens hands, and also without all se, so as euen in this regard they could*

Aug. epist. 119. cap. 11.

De obitu Theodosij.

Lectio. 157.

Libro de cultu imaginum.

not deserue worship of themselues. And this opinion some of the auncient Doctors seeme to approoue, if we shall at any time consider that which they haue written. Durande saith, *We doe not adore images, nor call them Gods, nor put our hope in them: because this were to commit idolatrie.* In the same place he makes a double vse of images. One moderate, when they are vsed for memorie and representation. The other, [b] Excessiue: and that is, when they are worshipped. And by this, he saith, that simple and weake ones are easily drawne to idolatrie.

Rationalis. lib. 1. cap. 3.

[b] minius vsus imaginum.

It is obiected, that men may bow to the chaire of estate, or to the letter of a prince, without idolatrie: and therefore much more to the Images of God, Christ, and Saints. I *answer*, the reason followes not. For when we bow to the chaire of estate, or to the Seale of a prince, it is but meere ciuil worship for a politicke ende, that we may doe homage and signifie our loyaltie, and subiection to our lawfull prince: whereas bowing to images is done in religious regard. Secondly the chaire of estate, is

a signe

a signe of the princes presence, and his or her letters are signes of their pleasures, and that by princes will: and so are not Images signes and monuments either of Gods presence or pleasure, because God will not be worshipped in them, by them, or at them; neither doth he binde his presence or his hearing of vs to them. Thirdly, men vse not to bow to the chaire of estate, when the prince is present: yet men that worship Images, vse to bow to them, though God be present neuer so: as he is alwaies present. And I returne the argument on their owne heades on this manner. He that sets vp a chaire of estate, and saith it is the Presence; he that sends a letter in the princes name, and puts to a counterfeit seale, is guiltie of treason: euen so they which set vp on their owne heads, images as signes and monuments of the presence of God and of Christ, what doe they els but commit treason against God himselfe. When Nadab and Abiu offered sacrifices, that God had appointed, with fire of their own appointment, it was present death vnto them. Levit. 10.1.

When the Iewes worshipped the true God with his owne worship, in places of their owne choise and appointment, the holy Ghost saith, *they corrupted themselues, and did not prepare their hearts to the Lord.* What wickednes then do they that worship God in Images without commandement vpon their own heads? When the Iewes set their thresholds by Gods thresholds, and their posts by Gods posts, that is, ioyned their traditions to Gods commandements, *they set a wall betweene them and God, and defiled his holy name with their abominations.* An oth may not be made by the creatures, though they be considered as signes & pledges of the presence and power of God: and though when they be named all the worship in the othe be directed vnto God. For the right manner of swearing, which the Scripture allowes is, that our othes be simple without fraud, direct & not oblique othes; lest the authoritie of God be diminished, or our neighbour deceiued (which is against the order of humane societie) or the religion of an othe grow into contempt, as commonly it comes to pass

2. Chron. 17. 2. with 2. king. 15. 34. 35. 2 Chron. 20 33.

Ezech. 43 8.

when it is made by the creatures: And therefore Christ said: *Ye shall not sweare at all, neither by heauen, &c.* Now as one part of Gods worship is, so are all the rest direct and not oblique. And therefore we may not worship God in, at, and before Images, though they be cōsidered of vs as signes and pledges of the presence of God, and we onely intend to worship God in them.

Againe they alleadge: The woodden crosse of Christ was an instrument of our redemption, and therefore it is to be worshipped. I answer, first of all, it was an instrument of Christs death, but it was no cause nor instrument of mans redemption which came by his death. Secondly, by the same proportion of reason, Iudas and the Iewes, speares, & thornes are to be worshipped: because they were instruments of the death of Christ: yea spittle and clay is to be worshipped, because Christ vsed them somtime in working of miracles. Ioh. 9.6.

Thirdly the words vsed to Moses & Iosua are vrged. *Put off thy shooes, for the place where thou standest is holy.* *Ans.* Mo- Iosua 5.15. Exod. 3.5.

ſes and Ioſua put off their ſhoes, not to the place where they ſtood, but to God, whoſe preſence made the place holy. Secondly, the place was not holy alwaies, but onely for the time in which God manifeſted his preſence. Now Images and reliques are ſaide to be holy at all times, and in all places.

Againe, Images and Reliques are made Idols, when incenſe is offered to them, when tapers are lighted before them, when altars are erected and gifts offered to them, when men goe on pilgrimage to them. For all theſe are parts of religious worſhip: and when they are performed to images and reliques, it is becauſe there is a ſecret perſwaſion in mens mindes, that there is ſome diuine power and preſence, and operation in them, or at leaſt about them. The braſen ſerpent was an ordinance of God, a [a] figure of Chriſt, and a monument of deliuerance from fierie ſerpents in the wildernes: yet when the Iſraelites offered incenſe to it ([b] Incence beeing a part of Gods worſhip) it was turned into an [c] Idol: and for this cauſe was it deſtroyed by Ezechias, whoſe fact is commen-

a Ioh. 3. 16.

b Exod. 30. 8. Levit. 2. 1.

c Aug. de Civit. Dei l. 10. c. 8. 4. reg 18. 4.

led in Scripture.

Vpon this which hath beene said, we are to take notice of the professed Idolatrie of the church of Rome, whereof the principall ring-leaders teach & defend, that Roodes, or Crucifixes, and other images of God, are to be worshipped with the very same worship wherewith Christ himselfe is worshipped. And as one saith, with the [d] *same kind of worship*, with *the same affection*, and the same deuotion. What is this els, but to make Gods of crucifixes? And the excuse, that crucifixes are worshipped with respect to Christ, and that the worship passeth by the Image to him, will not serue the turne: becausse still the Image is honoured with religious honour, which may not be. Nestorius conceiued the manhoode of Christ to be a distinct person from the word or Sonne of God: and withall he fained a Co-adoration, whereby this manhood was to be adored with the word. Now the Councell of Ephesus condemnes this co-adoration: much more then would haue condemned a co-adoration of

Thom. 3. part. quæst. 25. art. 3. Greg. de Valent. tom. 3. de Idolatria punct. 6.

d Eodem officij & honoris genere. Eodem animi motu.

Bellar. de Imag. l. 2. c. 23. Imago adoratur adoratione exemplaris propriè sed per accidens.

o Cyril. anathematismo. 8.

the crucifix with Christ. It will here be saide, that Adoration is giuen to God properly and directly, and not to the Image in the same manner, but improperly and indirectly. I answer againe, there is more giuen to the Image of God and Christ then should be, if any adoration be giuen: and there is more giuen by farre then co-adoration. For they ascribe fiue things to Images. The first is *an Union* with God, whereby, when we see the Image, the thing signified comes to the minde. Vpon this vnion standing in relation followes a *relatiue Presence*, whereby God & Christ are in their images, and their images with them, as one and the same obiect. The third is the *propertie of Signification*, whereby the Image as an Image signifies God and Christ. The fourth is the *propertie of representation*, wherby the Image stands in the stead, place, & roome of god: not only as an Embassadour, but as a vice-roie or deputie is in the roome of the prince. And by this meanes all things must be done about the Image which should be done about God, or Christ.

Pell. de Imagin. l. 2. c. 21. 22. & Val. com. 3. de Idolat punct. 3.

Christ, if he should manifest his owne presence. And this is verely a portion of diuine honour. For the image is in the roome of God to receiue honour for God, and God by it. The fift is *the communication of religious worship* to God & the Image. And that is twofold, one whē the worshippe passeth by the image to God directly, and returnes to the Image by °cōsequent indirectly: as when a mā kneeles downe before an Image and praies, the worship is Gods properly, and pertaines to the Image onely by consequent. The second is, when worship is directed to the Image, and comes to God by consequent, as when a man passing by, salutes the Image, or puts garments & iewels vpon it. Vpon this communication of worshippe, follows *a communion of worshippe*, whereby God partakes in the worship of the Image, and the Image againe partakes in the worship of God. Nowe this communion in religious worship, abaseth the honour of God, and exalts the image into a diuine estate aboue the condition of men and angels. If a king shal make one

° vno & eodem motu.

of

of his subiects to be his image, and to be his Deputie for worship, so as ordinarily the worship of the king shall be done before the deputie, though there be neuer so many intentions in the mindes of the subiects to worship the king & not the deputie; yet indeede the deputie is king, and the other onely beares the name. And so images beeing not onely images of God, but also his deputies, haue indeede the honour of God giuen vnto them. Againe, when *Latria* diuine honour is giuen to God in his image, it hath his termination in the image: for this worship is first directed to God, & secondarily by consequent in one and the same motion, it is extended to the image. Now that religious worshippe, whose termination is in the creature, is by common consent Idolatrie.

Hitherto haue I shewed what an Idol is, and the kindes thereof, and the waies of erecting them: now I will proceede to a second point; and that is to shewe how we should keepe our selues from Idols. And that we may throughly preserue our selues from the contagi-

on

on of them, foure things muſt be done. We muſt auoide the making of them, the hauing of them, the vſing of them, the vſers of them.

The making of them muſt be auoided by the expreſſe commandement of God. *Thou ſhalt not make to thy ſelfe any grauen image or the likeneſſe of any thing.* In theſe wordes are forbidden images of all kindes, grauen or painted: and images of all things in heauen, earth, vnderneath the earth: & therfore of God, whoſe dwelling is in heauen. Tertullian ſaith thus: *Little children (ſaith Iohn) keepe your ſelues from idols, not now from Idolatrie, that is, as it were from the ſeruice, but from the idols, that is, [a] from the image of them.* Yet is not the making of images here forbiddē ſimplie. For there is a two-fold lawefull vſe of images: one holy, the other common. The holy vſe is, when they ſerue to ſignifie the holy things of God. Such images are properly ſignes and types, and are onely at the appointment of God. Thus the Cherubims vpon the mercie ſeate, were figures of the preſence of God. The braſen ſerpent

De corona militis. c. 10.

[a] ab ipſa effigie eorum.

pent a figure of Christ crucified: the outward elements in both the sacramēts of the newe testament, signes and seales of the bodie and blood of Christ with the benefits thereof. The common vse of Images is threefold. One is Symbolicall, or politicall, as when they serue for the distinctiō of coines. Thus the Iewes, who might not on their owne heades erect images in the tēple or Synagogues, had libertie to make and vse images in their coynes. Christ hauing seene and acknowledged the Image and superscription of Cæsar in the coine, saide giue vnto Cæsar that which is Cæsars. The second vse is Historicall, when images seeme to represent humane or diuine historie. And here it must be remembred that the painting of the historie of the bible, though otherwise lawefull in it selfe, is not expedient in churches: because danger of Idolatrie may arise thence. And therefore commendable is the practise of the church of England, that suffers not in places, that serue for vse of religion, images either painted or carued, no not the histo-

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rie of the bible painted. And the case is otherwise with such representations of the historie as are found in sundrie bibles, because there is not the like occasion of idolatrie. The third vse is, when images are made for the beutifying of houses either publike or private, that serue onely for ciuill meetings. Wherefore it is the scope & intent of the commandement of God onely to forbid the making of images, in respect they are to be applyed to Diuine or religious vse, that is, to represent God in his nature, or properties, or presence. Some man may thus obiect: when we thinke on God, we conceiue an internal image or forme of him in our mindes, & that which we conceiue we may proportionally set downe by painting or carning. Againe, if the internall forme of God be lawfully conceiued, why may not the externall be made. I answer, the right way to conceiue god, is not to conceiue any forme: but to conceiue in minde his properties and proper effects. So soone as the minde frames vnto it selfe any forme of God (as when he is popishly con-

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conceiued to be like an old man ſitting in heauen in a throne with a ſcepter in his hand) an idol is ſet vp in the minde. And the formes of things internally conceiued in mind, are neuer worſhipped of vs, as painted and carued images be. Laſtly, God who allowes internall images rightly conceiued, forbiddes the externall in vſe of religion.

The ſecond thing to be auoided is the keeping or hauing of idols, that is, images that haue beene abuſed to Idolatrie, and are in likelihood ſtill to be abuſed, ſpecially if they ſtand in publike places. The commandement of God is to deſtroy the idols of the heathen, their altars, and their high places. According to this commandement Moſes deſtroyed the golden calfe, Ezechias the braſen ſerpent. And there be ſundrie waighty reaſons of this commandement of God. Firſt, Idols preſerued are ſignes & monumẽts preſerued of the worſhip of deuils, & of the contempt of the true god: and therefore this preſeruation tendes but to continue a memorie of the diſhonour of God, and of things that are an abo-

Exod 34.13.

Deut 7.25. Exod 32.20.

abominatiō to him. Deut. 7. 25. A good subiect will not preserue and keepe in store the signes of conquest made by the enemie: for thus he declares, that he carries no loyall minde to his owne prince. Secondly, our dutie is to make confession not only in word, but also in deede, that we are the people of God, and worship no idols. And this confession is not made if we keepe them in store and lay them vp. This reason the Lord vseth. Ye shall destroy them; *because ye are an holy people to the Lord.* Deut. 7. 5. 6. Thirdly the keeping of them is a scandall to them that carrie Idolatrous mindes: for hereby they conceiue an opinion that there is some reuerend regard had of them. Fourthly, our dutie is to cut off all occasions of idolatrie. This is not done, when Idols are preserued: for hence, they haue often oportunitie and occasion to worship them, that are superstitiously minded. Fiftly, occasion is giuen to the simpler sort to abuse them. When the idols of the nations remained in the sight of the Israelites, they were *a snare vnto them*. Lastly, Idols are Iud. 2. 3. cal-

called by the holy Ghoſt vanities, not as other things which ſerue for good vſe, but they are ſimply vanities, becauſe they are altogither vnprofitable: and therefore the keeping of them is to no good ende: whereas among the people of God all things muſt in their kinde tende to the glorie of God either more or leſſe. If it be ſaid, they are Laie-mens bookes, and that in this regard they may be kept: I anſwere, they are no bookes of Laie-men: for the Lord hath giuen the ſentence, that they are meere vanities. Auguſtine ſaith, they are worthy to be deceiued that ſeeke Chriſt and his Apoſtles not in ſcriptures, but in painted walles.

Ier. 4. 10.

De conſenſu Euang. l. 1. c. 10.

The third thing to be auoided is the Vſe of Idols in religious maner, which vſe ſtands in the worſhip thereof, vtterly condemned in the ſecond part of the ſecond commandement: *Thou ſhalt not bowe downe to them and worſhip them.* In which wordes the Lord makes two partes of the worſhip of idols, *Honour, and ſeruice.* Honour is either inward or outward. Inward in the affection of reuerence.

erence. Outward honour ſtandes in all geſtures of the bodie, which ſignifie honour, as the putting off the hatte, the liſting vp of hands and eies, bowing of the knees, proſtrating of the bodie & ſuch like. *Seruice* likewiſe is either outward or inward. Inward ſtandes in the deuotion of the minde, in confidence, hope, inuocation, vowes and ſuch like. Outward ſeruice ſtandes in all other duties that are beſide the geſture of the bodie: as ſacrifices, oblations, lighting of tapers, burning incenſe, the erection of altars & temples, and pilgrimages to them, &c. And all theſe, with all of like kinde, are vtterly forbidden. Furthermore that there may be no place for the vſe of Idols among the people of God, he hath by law ſtraightly barred vs the vſe of all ſuch things as are properly memories and monuments of Idols: *Yee ſhall make* Exod. 23. 13.
mention of the name of other gods, neither ſhal it be heared out of thy mouth. Yea all things that pertaine any way to the worſhippe of Idols muſt be eſchewed. Vpō this ground Paul diſputes at large 1. Cor. 10.
that the Corinthians might not be pre-

sent or sitte downe at the feasts, which were made to the honour of Heathen gods, though otherwise they abstained from the worship thereof. Thus Tertullian saith, *It is a customable fault to say me Hercule, me Dius fidius, arising of the ignorance of some that do not know it is an oath by Hercules:* and yet he saith the former lawe doeth not forbidde vs to pronounce the names of false gods, which conuersation with men cõstraines vs to speake.

De Idolat. c. 20.

In the fourth and last place, we are to auoide the vsers of idols, and that in two speciall regards. First in respect of the vaine deceits they vse: secondly in respect of fellowship. Touching the deceits whereby the Idolaters of this last age paint ouer their Idolatries, & bleare the eies of the world, we haue a speciall caueat giuen vs by the holy Ghost to beware of them. Take heed lest no man spoile or *make a praie of you by philosophy and vaine deceite, through the tradutions of men.* And that they may the better be auoided, I will note fiue of the principall.

Col. 2. 8.

First

First of all, they tell vs that they wor-
hip no idols, but images of God, Saints
nd Angels. Behold a poore and silly
hift. For the golden calfe, Ieroboams
alues in Dan and Bethel, and Michaes
eraphim were Images of God (as I
aue prooued,) and they were Idols, as
ll men graunt. Againe an Image of a
ained god, is a flat Idol in the common
dgement of all. Now the image, that
erected to the honour of the true
od, is an image of a fained god. For
od will not be honoured by any I-
age of mans appointing, though the
onour be neuer so much directed to
im in the minde and intention of man:
nd therefore the thing that is honou-
d, is indeede a god of mans deuising,
ho will heare, be present, and giue his
essings in, at, & before Images. Hence
ollowes, that the Image which is sup-
osed to be the image of God, is indeed
e image, not of God, but of an Idol:
nd euery image of an Idol, is an I-
ol. They say, that there is a difference
tweene the images of the heathen, and
e images of Christians. Well: but let

them consider the 115. psalme, and let them shew, that their Images can heare, smell, speake, and goe better then those of the heathen, and I will graunt a difference: else not: for many of them were Images of the true God, as wel as theirs. Ireneus reproueth the Gnosticks, not onely because they made images of Pythagoras and Aristotle, but also because they made *the images of Christ, & Paul, and worshipped thē.* Ambrose hath these words, *The Gentiles adore wood, because they thinke it to be the image of God.* Furthermore they define an Idol falsly: for it is a false image [o] not onely representing that which is not, but also that which is, as it is not. Thus popish [a] diuines teach and write, and by name Catharin saith thus. *The adoration and worshippe of Saintes which the Church of Rome specially vseth, hath his termination in God. For God is adored not absolutely, but as he is laudable and glorious in this or that man, who is acknowledged for a Saint. Therefore if hee bee not a Saint, it is false adoration and false worshippe, and God so worshipped, is a false god.*

Lib. contra haereses. 1. c. 24.

Commentat. in psal. 118. octon. 10.

o representans quod non est, vel quale non est.

a Suarez Tom. 1. in Thomam. quæst. 25. art. 4. Cathar. lib. contra Caietani dogmata circa medium.

For

For God is not adored absolutely, but as he is existing in him by amitie and grace. But this god is no god: and therefore it may be called Idolatrie. And the case is the like in the host not consecrated. For God & Christ is not adored simply, but as he is existing under the formes of bread and wine. Therefore if he be not there, not Christ but a creature for Christ is found, to whome diuine worship is giuen: and therefore here is Idolatrie also. For euen in this regard they also were Idolaters, who adored heauen (for example) or any other thing, supposing with themselues that they adored there, whome they called the Soule of the world, according to Varroes diuinitie. Therefore they are not to be cleered from Idolatrie, because they intended to worship one God, as indeed there was but one God: but because they adored him there, where he was not, in that manner they supposed him to be. De Civit. Dei l. 7. c. 5.

The second excuse is, that they worship not Images properly and principally, but Christ, Angels, and Saints in them, and at them. I answer: so did the heathen. Thus witnesseth Lactantius of them: We feare not Images, say they, but De falsa relig. l. 2. c. 2.

them after whose likenes they be figured, and in whose names they are dedicated. And in S. Augustine. *I worship* (say they) *neither the Image nor the deuill, but in a bodily figure I behold the signe of that which I ought to worship.* Againe, *I do not worship that stone or that Image, which is without sense ——: but I adore that which I see, and serue him whome I see not. Who is that? the inuisible Diuine power who is president of that Image.* Chrysostome saith thus: *When we say vnto them that he worshippeth an Image: No, say they, not the image but Venus and Mars. And when we aske them what is this Venus? the grauer sort among them answer,* Pleasure. *And who is Mars? A manlike and valiant courage.* And yet could not this excuse free them from Idolatrie. Again, that worship onely pleaseth God, which he himselfe hath directly prescribed in his word. It is a vaine thing to worship God by the precepts and inuentions of men. Now for the worship of God in Images, there is no word: nay the word saith the contrarie. *Ye shall not doe so vnto the Lord your God,* namely as the hea-

Comment in ps. 113. concio 2.

Aug. in psal 96.

Homil 18. in epist. ad Eph.

Math. 15. 9.

Deut. 12. 4.

then

then doe to their false gods. And that Christ is not to be worshipped in a crucifix, it is plaine. For when he is worshipped the godhead is worshipped and the persons thereof: because the Trinitie is to be worshipped in the Vnitie, and the Vnitie in the Trinitie. And the godhead beeing a substance, immateriall, and inuisible is not to be worshipped in any sensible thing; as Damascene, otherwise a friend of idolatrie, teacheth. De fide l. 4. c. 17. & Pet. Lauer. de Dei nomine. c. 3.

The third excuse is, that they giue *worship* to God alone, and that they honour Angels, Saints, and Images with *seruice*. I answer first of all, that religious adoration, inuocation, vowes, and such like, are parts of Gods seruice, as I haue shewed before: and therefore they may not be giuen to the creature by what tearmes so euer they be called. Inuocation and the rest, whether they be called Worship or Seruice, they are still proper to God: who will not be mocked with words. And it is absurd to thinke, that a distinction of tearmes, should make the proper worship of God to

be the worſhip of the creature. The deuill required no more of Chriſt but *Duha, Seruice*. For he deſired not to be worſhipped as God with diuine honour, but onely to be worſhipped as a miniſter of God, to whome he had (as he falſly ſaid) committed the diſpoſition of the kingdomes of the world. Luk. 4. 6. And this to doe Chriſt refuſeth, becauſe it is ſaid, *Him onely ſhalt thou ſerue.* Therefore not onely religious worſhip, but alſo religious Seruice is Gods. Secondly, that we may the better arme our ſelues againſt this vaine diſtinction of worſhip and Seruice; we muſt vnderſtand that worſhip is of two kinds. The *worſhip of religion*, and the *worſhip of ſocietie*. The worſhip of religion is that whereby the creature worſhips the creatour, becauſe he is the authour and giuer of all good things. And all the parts, & the manner of the performance hereof, is preſcribed in the commandements of the firſt table. The worſhip of ſocietie is that, which one fellow-creature giues to an other in reſpect they are the inſtruments of the good things, where-

of

of God is the authour. This worshippe pertaines to the second table, and is prescribed in the fift commandement, *Honour thy father and thy mother.* And here comes in the worshipp, that is to be giuen to Saints and Angels. For though they be in glorie, yet remaine they still our fellow-seruants, and fellow-creatures. And as we honor our betters, yea princes with ciuill or politicke worshipp, so must we worshipp them, if they should appeare. The kinde of worshipp must not be changed in respect of the excellencie of any creature, but onely the degree. And we may not giue so much as the least part of the worshipp of religion to the chiefest and most glorious creatures, that are but creatures. Austen saith, *that religion is not the worship of any thing, but of God.* Hence it follows, that neither religious worshipp nor religious seruice can be giuen to Saints or angels. Againe the worshipe of societie is done to the creature in respect of neighbourhood, that is, because it is visibly present with vs, and we haue outward fellowship and societie with it. And where is

De vera relig. cap. 55. & de ciuit. Dei. l. 10. c. 1. —— fidenter dicere audeamus religionem non esse nisi cultum Dei.

no mutuall conuerſation nor ſenſible preſence betweene creature and creature, there is no worſhip to be done of them each to other. Hence againe it followes, that we may not giue to Saints or angels ſo much as ciuill worſhip, becauſe we haue not any outward ſocietie with them. Thirdly not onely worſhip is Gods, but alſo ſeruice. *Thou ſhalt not bowe downe to them nor ſerue them.* And reaſon good: for ſeruice is more then worſhip. For worſhip may be done of equall to equall: whereas ſeruice is properly of the inferiour to the ſuperiour.

The fourth excuſe, wherby the Idolaters of our time delude themſelues and the world is, that praier to Saints, and the worſhip of Images and reliques is confirmed by reuelations and miracles. I anſwere firſt, that reuelations now are not the rule of our faith, but onely the written word: *They haue Moſes and the prophets, let them heare them. To the lawe and to the Teſtimonie.* Secondly miracles of themſelues alone, are not ſufficient to iuſtifie the veritie of a point of doctrin. For falſe prophets ſome time, for the triall

Luk. 16. 29.

Iſai. 8. 19.

Deut. 13. 1.

triall of men, are ſuffered to worke miracles. Thirdly, the ſcripture ſaith plainly that the comming of Antichriſt, who in all likelihood is the biſhop of Rome, ſhall be in miracles and lying wonders. And therfore we may iuſtly ſuſpect the reuelations & miracles pretēded by the Roman church. And the ſpeaking, weeping, and bleeding of Images, and the bleeding of the Euchariſt, what are they els but Satanicall illuſions. 2. Theſ. 2. 9. Reu. 16. 14.

The fift and laſt deceitfull excuſe is, that the idolatrie which the ſcripture cōdemnes, is (as they ſay) the worſhip of heathen gods. I anſwere that the worſhip of heathen Idols, and the worſhip of God, Angels, Saints, images in the Romane Church is for ſubſtance all one. Like is the folly of both in the making of their gods. The Heathen mā plants a tree; and after cuttes it downe. With one part he warmes himſelfe, with an other part he roſtes his meate, and of the third he makes himſelfe a god: ſo likewiſe they of the Romiſh Church ſowe their corne, and afterward reape it, threſh it, grinde it, bake it: of one part thereof, Iſai 44. 15. 16.

thereof they make food for themselues and their families, of another they make Christ, their Breaden god. The [a] Gentiles builded houses and Temples to their gods: so doe Papists to Saints and angels. The Gentiles erected and consecrated [b] altars to the honour of their idols: so doe Papists to Saints and Angels. Gentiles at the entrance of their Temples vsed [c] hali-water: so doe the Papists. Gentiles serued their gods with [d] shauen priests: so doe the Papists. Gē-tiles [e] censed their images and lighted tapers before them: so doe the Papists. Gentiles worshipped their gods with fastingdaies. *Liuie* [f] *saith the Romans* fast to Ceres: and Sozomen, *they worshippe their idols with choice of meates*, and they which will be present at their seruice abstaine from prophane meates. Gentiles obserued holydaies to their Gods. Thus of auncient time in England, the third daie of the weeke was dedicated to the honour of Weden, and the fift to Fria: & thereupon they were called wedensday and Friday. So do papists to Saints. Gentiles did not esteeme their idols to be

a 2. Reg. c. 18. Barach 6. 16.
b Arnob contra Gentes. l. 6.
Virgil. de venere Virg. — Ter socios pura circumluit vndâ spargens rore levi, & ramo felicis olivæ Lustravit viros ——.
d Hieron. in Ezech l. 13 Paruc. 6. 30 Pul aurei asini l. 11.
e Virg. de venere — vbi Templa illi, centumq; Sabæo Thure calent aræ — Baruch. 6. 28. Tullius de c lib. 3.
f Liv. dec 4. l. 6. Sozom. l. 5. 5.

be gods, but they of the wiser sort professed to worship God in them. The booke of Recognitions vnder the name of Clement, sets downe sundrie excuses of the heathen thus. As there is one Cæsar, and he hath many iudges vnder him, consuls, tribunes, and other inferiour powers: in like manner, we thinke there is *one great God and other gods subiect to him*, yet such as gouerne vs and al things in the world. Againe, they adde, that the calfe called Apis of the Egyptians, Ibis, serpents and goates, &c. worshipped as gods, *were figures and allegories of certaine vertues*, by which as by helpes, mankind is gouerned. Againe they are wont to say: We worship visible Images, to the honour of the inuisible God. g Eusebius testifieth as much, that the Gentiles adored Idols as the images of excellent men that had bin helpfull vnto them. And yet for all this they are condemned of idolatrie. Celsus in h Origen saith, that none but a very foole would accoũt wood, stones, brasse, gold, to be gods, and that they are i *either seruices or representations of gods.*

Recognit. lib. 5.

g Euseb. de præpar. Euang. lib. 3.

h Origen. contra Cels. l. 7. Quis ea nisi stolidus pro diis habuerit.

i vel sacra vel effigies deorum.

gods. The Israelites after the heathen manner vsed to say *to a tree, thou art my father: and to a stone, thou hast begotten me.* So preachers among the papists vse to say to the image of the crucifixe, *Thou hast redeemed vs, thou hast reconciled vs to the Father*. Answere will be made, that they say not this to the image as it is woode, but to Christ in whose roome the Image is. And I say againe, that the Israelites did the same. The Gentiles said that images erected *were elements or letters* to knowe God by: so say the Papists that images are Laie mens bookes. The wisest among the Gentiles vsed images and other ceremonies to procure the presence of angels and celestiall powers, that by them they might attaine to the knoweledge of God. The like doe the Papists with images of Angels and Saints. Gentiles [k] appointed Gods ouer seuerall countries, cities, families, houses, persons, estates, artes, diseases, &c. Thus popish superstition assigneth seuerall countries to the patronage and protection of seuerall Saints. S. Martine is for Germanie, S. Iames for Spaine,

Ierem. 1. 17.

Bellar. de Imag. l. 2. c. 23.

Athanas. orat. contra gentes.

k Prudent lib. 2. contra Symmachum. Quinquã cuique homini genium minuit angitur vnum? Quæ portis, domibus, Termis, tribuis, foetis assignare suos genios, per quæ omnia mortalis vitæ, per quæ lucem, genium mihi nullum Fingere, ne prodesse queat singulus vllus ab vmbra.

Spaine, S. Michael for France, Peter & Paul for Italie, S. George for England. The care and keeping of Geese is commended to Gallus, of sheepe to Wendeline, of horses to Eulogius, of oxen to Pelagius, of pigges to S. Anthonie. Against the plague they praied to Sebastian and Rochus, against the ague to Petronella, against the toothake to Apollonia, for the stone to Libarius; for the holy fire to S. Anthonie, &c. Against plague, pestilence, thunder, lightning, tempests, the Gentiles vsed to carrie their idols on their shoulders in procession. And thus in the Romane church, the Host, as it is called, and the crucifixe are carried in procession, and worshipped. The learned among the heathen knew, that that there was one cheife and true God maker and gouernour of heauen and earth and all things therein: and that their other gods were creatures, and men that excelled in gifts and were translated into heauen. Aristotle saith, *This world and the order of all things is preserued by God. And that which is highest in the world, is the seate of God.*

I Baruch 6.15. Apul. asini l. 11. ad ipsum iam Templum peruenimus, Sacerdos Maximus, quinetiam divinas effigies progerebant, —

Arist. de mundo.

And

And there is nothing in the world that is sufficient of it selfe to preserue it selfe, and can be without his helpe. In the lawes of the 12. tables of the Romans it is said, *Let men goe vnto their gods purely, and let all pompe be remooued: if they doe otherwise, God shall reuenge.* Lactantius saith of Tullie thus. In the booke, in which he comforted himselfe for the death of his daughter, he makes no bones to say, *that the gods which are publikely worshipped are men.* And so much yet appeares in his bookes that are extant in which he saith, that Hercules, Castor, Pollux, Æsculapius, Liber, &c. were men after death by common fame translated into heauen. And the same he thinkes of the cheife gods, called *Dij maiorum gentium*. Trismegistus saith of heathen gods thus: we call them gods not in respect of their nature but for honours sake. Augustine brings in the Pagans saying thus: *What is to be thought that our Ancetours were so vnwise & so blind, that they supposed Felicitie & Loue, &c. to be gods? Nay they beleeued there was one God, whose gifts and functions they were.*

Cicero lib. 2. de finib.

Lact. l. 1. c. 15.

Lib. de nat. Deorum & de Legibus.

Tertull. de idolalat. c. 15.

Trismegistus in Pæmandro.

De civit. Dei. l. 4. c. 24. & lib. 8. c. 26.

ere. Furthermore the heathen, though
ey worship these false gods, yet they
lso worshipped the true God. Athana- Orat. contra Gentes.
ius saith of the heathen, that they wor-
hipped one God vnbegotten, and ma-
y gods made or created. Tertullian
ith, that the heathen inslaued to false Apolog. c. 17.
ods, vse to name God, *and to say that*
God will giue this or that: and to call him
o be their iudge, and to say that God seeth,
nd I commend vnto God, and God will re-
ay: and that saying these things they
looke not to the Capitole of Rome, but to
heauen. Lactantius saith, when they Lact. l. 2. c. 2.
sweare, when they wish any thing, when
hey giue thankes, *they name not Iupiter,*
or the other gods, but God, specially in the
feare of warres and other daungers, and
hat when they are ouerpast, they re-
turne to the Temples of their gods a-
gaine. Neuertheless because they gaue
diuine honour to their supposed gods
in praier and supplication, they are con-
demned of idolatrie: and are saide by
Paul to passe by God, and to worship Rom. 1. 25.
the creature. For as Lactantius saith, *it* Lact. l. 2. c. 19.
cannot be, that the true God be worshipped

and other gods too: becauſe if his honour be giuen to others, he is not worſhipped at all: conſidering his religion is to beleeue that he is that onely true God. Wherefore the Church of Rome doth indeede forſake God, whatſoeuer it pretend, and it can not be free from idolatrie; becauſe it doth the very like, when it canonizeth Saints and giues vnto them diuine or religious honour. One in fauour of this church ſaith to this effect, that the Idolatrie of the Gentiles hath fiue degrees; one, when ſtockes and ſtones are worſhipped; the ſecond, when the creatures as the ſunne, moone, and ſtarres; the third, when dead men; the fourth, when the world; the fifth, when good angels or deuils are worſhipped. And further he addes, that in all theſe, the honour that is giuen by the heathen, beginnes in their minds and ends not in God but in the creature: whereas the worſhip which the church of Rome maintaineth, beginnes in the minde and ends in God. I anſwer: it is falſe which is ſaid. For Paulus Oroſius ſaith of the Pagans in his time, that they confeſſed *that they followed*

Antidotum Staplet. in Act. c 17.

lowed not many Gods, but that they worſhipped vnder one great God many inferiour gods, as beeing his miniſters. Auguſtine alſo recordes their ſpeeches, that they worſhipped not wicked ſpirits, but Angels the vertues of the great God, and the miniſters of the great God. And hence it appeares that they worſhipped men deceaſed and angels for Gods cauſe, and God in them, becauſe they adored them in reſpect they were the inſtruments & Miniſters of the great God. And therefore ſuch among the heathen as had more vnderſtanding, worſhipped the true God in thoſe which they called inferiour gods, as the Papiſts worſhippe God in Images. Neither was it their mindes to impart the ſupreme adoration to their gods, but to honour thē in a lower degree, as beeing inferiour to the great God. Horace the heathen Poet ſaith of the higheſt God: *It is he that gouerneth the affaires of men and gods, which ruleth the ſea and land, & the whole world with diuers ſeaſons: ſo that nothing is brought forth greater then he, neither is there any thing like him, or ſecond to him.*

P. Oroſius l. 6. c. 1. ſub vno Deo magno, plures & inferos venerari.

Aug in pſal. 96.

Proximos illi tamen occupauit Pallas honores.

Yet Pallas receiueth the next honour to him. The very ſame ſay the Papiſts at this day of God and our Ladie. And euen hence it appeares, that the Gentiles hauing many gods, worſhip one as the chiefe, namely Iupiter, and their inferiour gods, they worſhipped, as Papiſts worſhip Saints. By this which hath bin ſaid, it appeares that heatheniſh Idolatrie, and the worſhip of Images and Saints in the Romane Church, are for ſubſtance all one. Yet a difference I acknowledge. For the wiſeſt among the heathen ſaw the vanity of their religion. Seneca ſaide to this effect: We will do worſhip, yet ſo as we remẽber that this worſhip *is rather for faſhion then for any thing els.* Lactantius ſpeakes in a certain booke to Tullie in this manner. *If thou doeſt worſhip to theſe earthly things made with hands: thou ſeeſt they are vaine things: and yet thou doeſt the ſame things that they doe, whome thou confeſſeſt to be the verieſt fooles of all.* Neuertheleſſe the vanitie of Images and the worſhip of them, the Papiſts will not acknowledge, neither can they abide to heare of it.

Magis ad morem quam ad rẽ pertinere. Aug. de civit. Dei. l. 6. c. 6. Lact. de orig. erroris. l. 2. c. 3.

Again,

Againe, as we are to take heede of all the vaine deceits of Idolaters of our time, whereby they doe nothing els but varnish ouer the Idol-seruice of the Pagans, and present to vs old things with new names: so must we auoid their fellowship. For S. Paul saith, *We may not carrie one & the same yoke with infidels:* &, that there may be *no agreement betweene the Temple of God and Idols.* Fellowship with them is either in religion, or in the things of this life. Fellowship of religion is two waies. One, when we are content to be of the same faith with them: the second, when we ioyne with them in the exercises of their religion. 2. Cor. 6. 14.

Touching the first, we may not haue any fellowship with them in one & the same faith, or in the doctrine of the worship of God: for their religion ouerturnes the foundation of our Saluation. S. Paul saith, *that they which worship Angels, hold not the head Christ.* Now worshippers of angels were such, as thought they might not approach vnto God, without the mediation of angels; and therefore they praied to them, that they 2. Colos. 18.

would pray to God in their behalfe, as Theodoret testifieth. *This errour* (saith he) *touching the worship of angels, remained long in Phrigia and Pisidia. Wherefore euen a synode, assembled at Laodicea, which is the mother-citie of Phrigia, by an Ordinance forbad men to pray to angels. And to this day we may see in those quarters and in the countrey about chappels of S. Michael. They therefore gaue this aduise, vsing forsooth humilitie, and saying, that the God of all things, can neither be seene nor comprehended, nor that men can come vnto him, but that they must attaine the good will of God by Angels. And this is that which Paul saith. In humilitie and worship of Angels.* Againe, *Paul* (saith he) *commands that they giue thanks to God the father by Christ, and not by angels. And the councell of Laodicea following this law, & willing to remedie that old disease, prouided men should not pray to Angels, and forsake Christ.* Further it appeares by these words of Theodoret, that the Councell of Laodicea iudged Angels when they were inuocated to be Idols, and inuocation of them to be abominable idolatrie.

Comment. in 2. Coloss.

In cap. 3. to the Coloss.

Concil. Laod. can. 35.

trie. Papists alleadge, that the Councell condemnes them that denied Christ, & praied to angels in his roome. Indeede Chrysostome saith as much: yet I answer two things. First that Theodoret doth not speake of them that reiected Christ, and betooke themselues to the mediation of angels: becauſe he saith they *made a mixture* of the law and the Gospel: which mixture can not stand, vnlesse Christ, at the least in word, be confessed. Secondly, that the errour might be redressed which tooke place in Phrigia & Pisidia (whatsoeuer it was) Theodoret saith, that the very acte of inuocation directed to Angels was condemned. Thus much his very wordes import. Againe, Idolatrie is spirituall adulterie, & therefore it breakes the band of spirituall wedlocke, that is betweene man and God: and it makes a people of God to become no-people, and quite excludes them from the couenant of God. By this it appeares, that we haue vpon good ground departed from the church of Rome, and that we may not so much as dreame of any Vnion to be Hos. 2. 3, 4.

made, or Reconciliation of the two religions. It is not true, which many suppose, that we differ onely in matters of circumstance. Idolatrie is one speciall cause, that makes vs renounce the Romane religion.

Again it is vtterly vnlawfull to ioyne with Idolaters in the exercises of their religion. S. Paul exhorts the Corinthians on this manner: *Flie Idolatrie:* that is, all feasts and meetings that tende to maintaine the honour of Idols. And he vrgeth his exhortation by sundrie reasons. The first is framed thus: They which are partakers in one and the same diuine seruice, haue fellowshippe with him whose seruice it is. This proposition is confirmed by a double example: the first of the Lords supper, in which they that partake of bread and wine, are also partakers of the bodie and blood of Christ. The second is of the Iewish sacrifices; of which, whosoeuer did eate, were partakers with the Iewes in their religion. The minor followes: they which are partakers of the feastes of Idols, are partakers of the diuine seruice:

1. Cor. 10. 14.

verſ. 16.

verſ. 20.

they

they therefore which are partakers of the feastes of Idols, haue fellowshippe with the Idols themselues. The second reason is this. They which are partakers Ver. 20
of things offered to Idols haue fellowship with deuils: but ye may not haue fellowshippe with deuils: therefore yee may not be partakers of things offered to Idols. The third reason is this: They which are partakers of the Lords table, may not be partakers of the tables of deuils: but yee are partakers of the Lords table; therefore yee may not be partakers of the tables of deuils. Nowe against these reasons, the Corinthians might happely reply thus: That they did not present themselues at idol-feasts with an euill minde, as though they approued the idols themselues and their seruice: that they went with their kindred and friendes for this ende, that they might preserue them in the faith, by keeping their old loue, and acquaintance; or at least winne them to Christ. To this Paul answereth, *What shall we* Ver. 22.
prouoke God to anger? are we stronger then he? Signifying thereby, that albeit, they

had

had colourable ſhifts to defend themſelues, yet indeede by ſo doing they incurred the wrath of God. Furthermore he ſhewes it to be vnlawfull for the Co-
Ver. 28. rinthians to eate things offered to idols and that euen in priuate feaſtes, ſo be it, they ſhall by their example offend their weake brethren, & draw thē to do that, whereof they are not as yet perſwaded. Vpon this doctrine of Paul, it followes by neceſſarie conſequent, that it is wickedneſſe, yea flat idolatrie to be preſent at the Maſſe, though men keepe their hearts and their faith neuer ſo firmely vnto God.

Sundrie things there be which are obiected to the contrarie, and firſt of all the example of Naaman, who ſaith to E-
2. Kin. 5. 18. liſha, *When I bowe in the houſe of Rimmon, the Lord be mercifull to me in this thing:* and Eliſha anſwered, *Goe in peace.* Therefore (ſay ſome) he giues leaue to Naaman to bowe in the houſe of Rimmon. A double anſwer (to omit many) is giuen to this place. The firſt is, that Naaman kneeled in the temple of Rimmon only in ciuill reſpect, that the king might

might leane on his ſhoulders; and that he did this with open and publike proteſtation, that he would indeed worſhip none but the God of Iſrael. The ſecond anſwer, to which I rather incline, is this. In the wordes of Naaman there be two things plainely to be gathered. The firſt is a cõfeſsion, in which he doth acknowledge it to be a ſinne to enter into the temple of Rimmon, there to kneele downe before Idols or to giue any ſigne of reuerence to them: And therefore he ſaith twice, *The Lord be mercifull to his ſeruant. The Lord be mercifull to his ſeruant in this thing*. And by this alſo it appeares, that his reſolution and purpoſe was no way to bowe downe in the temple of idols, but to worſhip the God of the Hebrewes, of whome he had beene healed. And for this cauſe he craued, that two mules might be laden with the earth, where the prophet dwelt; [a] no doubt, for this ende to make an altar thereon in his own countrie, that might be a monument of the health of his bodie reſtored, and a place of ſpirituall ſacrifice in praier and thankſgiuing. The

[a] Ver. 17.

ſecond

ſecond thing in the words of Naaman is a requeſt to the prophet, that he would pray for him, that he might be conſtant in his profeſsion and purpoſe: and that if he were drawen againſt his purpoſe, and by humane frailtie yeelded, to bow againe in the houſe of Rimmon with his king, he would likewiſe pray that God would pardon this ſinne of infirmitie. And to this requeſt of his, Eliſha anſwered, *Goe in peace:* and hereby he ſignified, that he would pray for him, that he might no more fall to idolatrie; and if he fell vpon weakenes, that he might obtaine forgiueneſſe. This place therefore giues no warrant to them that ioyne themſelues to idolatrous aſſemblies, but rather it proues the contrarie.

Secondly, it is alleadged that none refuſed to worſhip the image of Nabuchadnezar but the three children: and conſequently, that Daniel bowed as the reſt. *Anſwer:* there is indeede no mention made that Daniel refuſed to worſhip: becauſe (it may be) he was neuer accuſed, as they were: and if he had bin accuſed, yet were not the accuſations receiued

ceiued of the king: becauſe he was in fa- Dan. 1. 8. & 3.
uour both with prince and people. Furthermore, that he did not worſhip the image, it appeares by his conſtancie in godlineſſe: and by his refuſall in leſſe matters, as namly to eate the portion of the kings meate.

Thirdly it is obiected, that there is great difference betweene the feaſts of idols and the popiſh Maſſe; and that the Idolatries of the Gentiles were inuented of the deuill, whereas the Maſſe was at the firſt inuented by Chriſt, though now it be corrupted by men. *I anſwere*, that the Maſſe is an abridgement or cōpendium of al ſuperſtition and idolatry: there is adoration directed to bread, or the formes of bread: there is the body of Chriſt offered really in a ſacrifice of propitiation, which was neuer offered but once with ſhedding of blood: there is adoration of ſtockes and ſtones, inuocation of dead men, ſaying of Maſſe to the honour of Saints and Angels, worſhipping of dead mens bones, and ſuch like abominations.

Fourthly, it is alleadged that the godly,

ly, as Ioseph and Marie, Christ his Apostles and the rest, came to the temple and there worshipped God: the worship then beeing corrupted with many abuses. I answer, first they were bound by commandement to offer sacrifice, & to doe other partes of Gods worship at Hierusalem, and they could doe it no where els. Secondly, the outward worship of God in sacrifices and sacraments was not corrupted for substance, doctrine indeede was corrupted by sundry errours, but the godly did not therein communicate with the rest. Nowe in the Church of Rome doctrine and sacraments are corrupted in substance & abound with idolatrous abominations (as I haue shewed:) and their outward worshippe of God hath more affinitie with Gentilisme then with the first institution of the Lord.

Deut. 16. 16.

Lastly it is said, if we goe not to Masse, men count vs for hereticks, hate vs, and take offence at vs: and all offence must be auoided: *Answer*: Offence is either actiue or passiue. Actiue, offence giuen; passiue, offence taken. Offence

actiue

actiue muſt alwaies be auoided of vs: paſſiue cānot poſſibly be auoided. And we muſt doe our dutie, though men be offended neuer ſo: remembring the rule of Chriſt concerning them that be offended: *Let them alone, they are the blind leaders of the blind.* Mat. 15. Furthermore by hearing of Maſſe weake ones are diſcouraged, obſtinate idolaters are cōfirmed, and made more obſtinate. Thus they that feare leaſt offence be taken, giue offence.

Here it may be demanded, whether it be lawefull for Chriſtian men to goe into the temples of idols. I anſwer, they may, if they haue a calling ſo to do, and doe not communicate with idolaters in their ſuperſtitions, or giue any honour to Idols: but on the contraie, doe opēly profeſſe either by word, or by their deedes, or both, that they abhorre both the Idols and their ſeruice. Thus was Elias preſent with the prieſtes of Baal. Thus were the three children preſent when the golden image was worſhipped. Thus was the prophet of God preſent at the Altar of Bethel, when Ieroboam 1. King. 13.

roboam ſtretched out his hand to offer incenſe to the idol. Thus Paul was preſent in Athens, and in the places of Idolatrie, that he might behold their ſuperſtitions. The proteſtant princes in the crowning of Maximilian at Franckfurt brought the Emperour to the Church and to the place where he was to ſitte: this done, they returned without doing any reuerence at all: and thereby profeſſed their miſlike of popiſh Idols and their ſeruice. It may be obiected that the prophet of the Lord praied in the place where Idolatrie was exerciſed: becauſe he praied at the altar of Bethel for the reſtoring of the kings arme. *Anſwer:* He did not amiſſe. For to the cleane all things indifferent are cleane: and therefore the place, though polluted with idolatrie of others, was cleane to the clean prophet. And the Iewes were commanded, whē they were in the middeſt of idolatrous nations to worſhip God towards the Temple at Ieruſalem. And God heard his praier, by miracle reſtoring the kings arme: and therefore he approued

Act. 17.

2. King. 13. 7.

1. King. 8. 48. Dan. 6. 11.

ued it. And a praier made in an idolatrous assemblie, is no approbation of idolatrie, if there be an open profession of the mislike thereof: and the praier be made vpon some necessitie, as this of the Prophets was, that the king might be conuinced of his impietie. It may be obiected, that the prophet refusing to eate in the place, should also haue refused to pray there. I answer, No: because God appointed abstinence from meate to be the signe of his detestation of the idolatrie committed in Bethel, and not abstinence from praier. And this example of the Prophet doth not warrant vs to be present at idolatrous seruice, there to worship the true God; because he did not dissemble, but he openly professed the truth against Idolaters. vers. 8.

On the contrarie, if men resolue not to professe their detestation of Idolotrous worship, either by word of mouth, gesture, or some other way; but onely desire vpon curiositie to see new fashions, and hereupon enter into the temples of Idols; I thinke they ought not to doe it. For they themselues tempt God,

by ſo doing: they offend their weake brethren, and draw them by their example to doe the like: and laſtly by their preſence they confirme the obſtinate Idolaters in their ſuperſtition. The like is to be ſaid of them, that curiouſly without calling goe out of the precincts of the Church into Idolatrous countries, for this ende onely to ſee and to be ſeene.

Touching ciuill ſocietie with them, two points are to be handled. What ſocietie may be vſed with them, and what not. For the firſt, we may vſe their ſocietie vpon neceſſitie that cannot be auoided, vnleſſe we will vtterly reiect the fellowſhip of mankind. Paul, who forbids the Corinthians to companie with a brother that is an Idolater, for all this giues them libertie to conuerſe with the Idolaters of the world. This may ſeeme ſtrange: but the reaſon is, becauſe the companie of beleeuers was then but ſmall, and the whole world beſide was nothing but Idolaters: and therefore it was impoſſible for beleeuers to auoide their ſocietie, vnleſſe they meant to goe

1. Cor. 5. 10, 11.

out

ut of the world. And vpon this neces-
tie, Paul permits the Church in his
aies to vse the fellowship of Idolaters: 1. Cor. 10. 27.
nd for the very same cause he saith, *If*
ny of them that beleeue not, bidde you to a
ast, goe if ye will. Secondly, beleeuers
ay lawfully ioyne with Idolaters in
e societie of Concord. For by the gene-
ll calling of Christianitie, they are
ound to haue peace with all men. Vp-
n this ground may the Church make
ouenants of peace with Idolaters, vp-
n euen and iust conditions. Heb. 12.
4. *Haue peace towards all men and holi-*
es. rom. 12. 18. *Haue peace with all men,*
if it be possible, and as much as in you lieth.
Thus Abraham made a league of peace
ith Aner and Eschol kings of the A- Gen 14.
morites, and with Abimelech, and Isaac
ith Abimelech, & Iacob with Laban,
nd Heber the Kenite with Iabin a for- Iud. 4. 17.
aine king. And these examples haue
fficient warrant. For that which we
ay doe, we may binde our selues to
oe. Thirdly, we may vse any such fel-
owship with them, as is or shall be oc-
asioned by vertue of our particular

calling. Thus Christ being the Sauiour of the world, conuersed with Publicans and sinners. Thus Paul beeing the Apostle of the Gentiles, enters into Athens, and there beholds their deuotions. It is Gods commaundement that the beleeuing wife shall not forsake the vnbeleeuing husband, if he be willing or desirous to dwell with her. If it be alleadged that Esra constrained the Israelites to put away their Ammonitish, and Moabitish and the rest of their heathen wiues: I answer, that their marriages were indeede voide, and no marriages. First becaus the nations with who they married, were people, according to Gods law, ciuilly dead: in that, God had commanded their destruction, vnlesse when peace was offered, they accepted of it. Secondly, in that they were not onely Idolaters, but also intisers to idolatrie, God by expresse commandement did simply forbid the Iewes to marrie with them; vnlesse they did repent and change their religion. And in regard of this commandement, the foresaid marriages were nullities; as incestuous ma-

Act. 17.

1. Cor. 7. 13.

Ezra. 10. 3.

Deutr. 20. 10.

riages

riages are no mariages, by reason of the absolute prohibition of God.

Touching the societie forbidden vs with Idolaters, it is the *societie of Amitie*, that is, of familiaritie and speciall loue. Two examples whereof we finde in the word of God. One is of contracts of mariage with Idolaters: which the scripture precisely condemneth as an *abomination in Israel, and a prophanation of the name of God, when Iuda marrieth the daughter of a strange God.* Booz indeede married Ruth a Moabitisse, but she was entered and receiued into the bodie of the Israelites by a former marriage: and shee was one that beleeued in the God of Israel: *Thy people saith shee to Naomi shall be my people, and thy God my God.* Samson likewise married a woman of the Philistims, but that was by diuine instinct, and consequently by a speciall appointment of God. Againe it is alleadged that God by expresse law gaue leaue to the Israelites, to marrie heathenish weomen taken captiues in warre. *Answer:* That is a law onely of Tolleration without approbation: in which

Mal.2.11.

Ruth 1.16.

Iud.14.4.

Deut.21.10,11.

God for the hardnes of their hearts, permits the euill which can not by pollicie be quite taken away. And this appeares by two things. First before the marriage the woman by Gods appointment, must be deformed by the cutting of her haire, by the growing of her nayles, by putting off the garments of her captiuitie, and by mourning for her father and mother for the space of a moneth: and the ende of this was, to cause a dislike in the Israelites of their intended mariages, or to signifie a change of religion at the least in pretence, in the partie espoused. The second example is of leagues of mutuall aide and protection, which may not be contracted betweene beleeuers and Idolaters. Iehosaphat for making this kind of league with Ahab, is thus reproued. *Wouldest thou helpe the wicked, and loue them that hate the Lord? therfore for this thing the wrath of the Lord is vpon thee.* Againe, that which we may not doe, we may not couenant to doe: now we may not mutually giue and take aide and protection of Idolaters. This tendes to the dishonour

2. Chron. 19. 2.

nour of God, becauſe it makes Idolaters boaſt, that the people of God can not ſtand without their aide. It is further an occaſion of Idolatrie: and this league often infolds the people of God in the ſame plagues & iudgements with Idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amitie with the Turkes. It may be obiected that Abraham made this couenant of protection with the Amorites, Aner, Eſchol, Mamre: & that thereupon they aided him in reskewing of Lot, and in the ſlaughter of the kings. I anſwer firſt, it may be, they were beleeuers imbracing the faith of Abraham: nothing can be ſhewed to the contrarie. Secondly if they were infidels, the couenant that was betweene them was of peace onely: & they aided Abraham not by requeſt made by him, but by ſecret and ſpeciall motion of God. Thirdly, the fathers did ſundrie actions vpon bad cuſtome which God by law afterward redreſſed: and their examples may not be followed in all things. Laſtly, I ſuppoſe that A- Gen. 14.

braham ioyned with them, as againſt a common aduerſarie: and therefore the protection they miniſtred to Abraham, was as neceſſarie for themſelues as for him and his people.

Here one exception muſt not be omitted. Put the caſe; that the husband is an idolater, and is content to dwell with his beleeuing wife: ſhee then is to liue with him not onely in the ſocietie of peace, but alſo in the ſocietie of amitie, by doing al duties of loue that concerne a wife, ſo farre as may ſtand with good conſcience. For the precept of Paul is, that marriage and marriage duties are to be preſerued of the beleeuing partie with an infidel, ſo be it the ſaid infidell be contēt. It may be alleadged, that thus the beleeuer expoſeth himſelſe to danger of idolatrie. I anſwer, No. Becauſe God defends them that call vpon him, who thruſt not themſelues into danger, but beare the danger and calamitie into which they are fallen, attending vpon their callings. Againe, if the vnbeleeuing partie ſhall ſolicite the other, and vſe all meanes both faire and foule to drawe him

1. Cor. 7. 14.

him or her to idolatrie, the beleeuing partie in this caſe may goe aſide for a time and omitte the dutie of marriage. For this is all one, as if the idolatrous & vnbeleeuing partie ſhould depart. For indeede that partie is ſaid to depart in whome the cauſe of departing is; as in the Church, he is a ſciſmaticke in whom the cauſe of the ſchiſme is, & not alwaies he that ſeparates. Secōdly it may be obiected that a Chriſtian may not become the member of an harlot, much leſſe of an idolater; conſidering idolatrie is a greater ſinne. I aunſwere, the reaſon is not like. For the fornicatour conſents to the fornication: and ſo doth not the beleeuing partie by doing duties that pertaine to marriage, conſent to the idolatrie of the vnbeleeuing partie. And the fornicatour willingly ioynes himſelfe with an harlot, whereas the beleeuing partie deſires he might be yoked with a beleeuer and not with an infidell. Laſtly it may be obiected: If for adulterie diuorſe may be made, why not for idolatrie which is ſpirituall adulterie? I anſwer, that not any ſinne by it ſelfe as it is a ſinne,

a ſinne, but as it is a ſinne breaking the troath and bond of marriage, is the proper cauſe of a diuorſe: and not any kind of idolatrie, but the ſinne of adulterie breakes this troath.

Hither to haue I ſhewed the meaning of this commandement: *Keep your ſelues from idols.* Nowe I come to the reaſon of the commaundement in the worde, *Babes*, or, *Little children*. The worde [*child*] in ſcripture is giuē to them that be any way inferiour to others. And it is applied ten waies. Firſt they which com of others in reſpect of blood and generation are called children. It needes no proofe. Secondly they are called children, which are in the right deſcending line. Chriſt ſaith to the Iewes: *Your fathers eate Manna:* and this was about 1500 yeares after. Againe, he ſaith, *you build the tombs of the prophets which your fathers killed:* & that was at the leaſt 500. yeares after. A widow to her nephewes is as a parent. Yea they which deſcend in the line collaterall are children, or as children. Thirdly ſubiects be children. Dauid ſpeakes thus to Saul, *the king, my*

Ioh.6.58.

Luk.11.47.

1.Tim.5.4.

1.Sam.24.12.

my father. Thus Abimelech is named father & king. Fourthly, they which succeede others in title or right of inheritance are called children. Thus Ieconias that neuer had child, is said to *beget Salathiel*, because Salathiel was the next of Dauids stocke, who therefore did succeed Ieconias in the kingdome of Iuda. Fiftly, they which are guided by the counsell of others are called children. Thus Ioseph saith, *God hath made me a father to Pharao*. Sixtly, subiects are called childrē. The seruants of Naaman say vnto him, Father if the prophet had bidden thee doe a great thing. Seauēthly, yonger men and women in respect of their elders, are as childrē. Paul saith, *rebuke not an elder, but exhort him as a father*. VIII. they which be in the tuition of others are children. Christ commending his mother to Iohn saith, *Behold thy mother: behold thy sonne*. Iob saith he was a *father to the poore*. IX. They which learne artes inuented of others, are children. Thus *Iubal is called the father of all that plaie on harpes*. Lastly, schollers are called the sonnes of the pro-

Ier.22.30. Mat.1.12.

Gen.45.8.

2.King.5.13.

1.Tim.5.1.

Ioh.19.26. Iob.29.16.

Gen.4.21.

prophets. Elizeus saith to Elias, *My father, my father*. And hearers are called children in respect of their teachers. King Ioas said to Elias, *O my father, my father, the charet of Israel and horseman.* Paul saith to the Corinthians, *ye haue many teachers, but not many fathers:* and to the Galatians, *I haue begot you by the Gospell.* And in this place Iohn saith to all true beleeuers, *my little children.* And hereby he signifies his tēder loue & his fatherly care to the Catholike Church in generall, & to all in singular that imbrace the faith of Christ: that the cōmandement touching Idols might take the better place and be the more respected.

3.King.2.12.

1.King.13.14.

1.Cor.14.15.

Gal.4.19.

Thus much of the reason. Now I doe earnestly exhort and wish all persons that tender their owne saluation, to remember it, and to be doers of it to the ende. And that they may the better be resolued, let them first consider the greatnesse of the sinne. *The Prophet saith, that disobedience is as witchcraft, and transgression as Idols.* The greatnes herof appeares in two things. First to erect any image to God, is to abolish his maie-

1.Sam.15.22.

stie

ſtie and glorie. Paul ſaith the *Gentiles turned the glorie of the incorruptible God into the ſimilitude of man and beaſt.* He Rom. 1. 23.
that ſhall go about to repreſent the perſon, or preſence of a mighty Monarch, by ſetting vp the image of any beaſt, as namely of an ape, with a ſcepter and a crowne, doth no doubt greatly abuſe himſelfe, & diſgrace the ſaid Monarch: much more then is our heauenly king diſgraced, when men take vpon them to repreſent either his maieſtie or his preſence with the image and picture of any creature. Secondly, the worſhip of Idols, is the worſhip, not of God, but of the Deuill himſelfe: becauſe it is preſcribed by the deuill according to his pleaſure, againſt the will of God. Againe we are to conſider the foule attendants and companions that goe with the worſhip of Idols, namely adulteries and fornications. For in the iudgement of God, they are left to bodily fornication that giue themſelues to that which is ſpirituall. Paul ſaith, that the Gentiles becauſe they diſhonoured God in Idols, were *for this cauſe giuen vp to the luſts of their* Rom. 1. 24.
owne

owne heartes, vnto vncleanneſſe to defile their owne bodies, and to commit ſinnes a-
2.King.23.7. *gainſt nature*. When the Iſraelites fell from God to idols, oftentimes they fell to Sodomie. In Italie for their idolatries they are left to themſelues to permit the ſtewes, and to abound (as the fame is) in whordomes and fornications. Thirdly, ſuch as worſhip idols, ſeuer themſelues from God and Chriſt, as I haue prooued. Laſtly, the puniſhment of idolatrie is double. For the ſoule, a *portion in the*
Reu.21.8. *lake that burnes with fire and brimſtone:* for the bodie, *captiuitie or deſtruction.*
Deut.32.21. *Thus ſaith the Lord becauſe they haue prouoked me to iealouſie in them that are no gods, I wil alſo prouoke them to iealouſie in them that are no people*. Thus in this laſt
Reu.9.20. age, Horſemen from Euphrates, that is,
a Abbas Ioachim ibidem. a Saracenes or Turkes *ſhall deſtroy them that worſhip idols of gold or ſiluer:* that is, the idolaters of the Romane Church.

If any ſhall here ſay, that they are not yet reſolued that the Church of Rome is a worſhipper of Idols, let them conſider theſe reaſons which followe. The firſt is this.

Baby-

Babylon is a worshipper of idols,
Rome is Babylon: *Ergo*
Rome is a worshipper of Idols.

The maior is manifest. For Babylon is called the *mother of fornications*, reu. 18.5. and the *dwelling place of deuils*. ver. 2. by reason of her Idolatries. The minor is also manifest. For Babylon is called reu. 18.21. *a cittie that rules ouer the kings of the earth*; & that is Rome which was the seate of the Empire in the daies of Iohn. Here answere is made that S. Iohn speakes of heathenish Rome, and not of Rome after it had receiued the Gospell. I answer, it is false: for Rome, ruled by the Emperour, did not *make the kings of the earth drunke with the wine of her fornications:* becausc it left euery nation and countrie to his owne religion and deuotions. For this was the common errour of the heathen, to approoue of all religions, and to admitte the sects of all Philosophers. Themistius the philosopher went about to perswade Valens the Emperour *that the varietie of sects was pleasing vnto God, while he was worshipped in sundrie sortes.*

ver. 2.

Aug. de ciuit. Dei. l. 18. c. 51.

Socrates hist. l. 4. c. 27.

Leo

Leo.Serm.1.de Petro & Paulo.

Leo saith thus: *This cittie not knowing the author of her aduancement, when shee ruled almost ouer all nations, shee serued or gaue her selfe to the errours of all nations, and seemed to her selfe to haue taken vp a great height of religion, when shee refused no manner of falshood.* Therefore Heathenish Rome dranke of the wine of the nations: and did not cause the nations to drinke of her cuppe. This therefore is spoken and meant of Rome gouerned by the Pope. Againe, *Reu.* 13.1. there a beast rising out of the sea with seauen heads and ten hornes, which by commō consent of interpreters is the Romane Empire: and the other beast, v. 11. arising out of the earth with the voice of the dragon and the hornes of the lamb, is the estate of the Church of Rome gouerned by the Pope. For *it doth all things that the other beast did*, and that *in his sleight*, and it *giues a spirit to the image of the beast*, because it reuiues & puts in practise the dignitie, authoritie, and tyranny of the Romane Emperours. Thus Irenæus of old vnderstood this chapter, who saith, that the number of the

ver.12.

ver.15.

name

name of the beast is conteined in the word *Lateinos*, which signifieth a Latin or Romane. Abbat Ioachim in his cõmentarie vpon the Reuelation, hath these words. [a] *Some that carrie a shew of the seat of God, that is, the catholik church, are made the seat of the Beast, which is the kingdome of Antichrist, raigning euery where in his members from the beginning of the Church.* Againe, *We haue it by Tradition from our Fathers, that Rome is spiritually Babylon.* Againe, *The Marchants of the earth are Priests themselues, who sell prayers and Masses* [b] *for pence, making the house of prayer a place of marchandise.* Againe, *We know that not onely Bishops and Priests, are intangled in the affaires of Babylon that they may grow rich: but also some Abbats, Monkes, and religious persons, or rather which seeme to be and are not.* [c] Honorius signifies in plaine words, that the Pope and his Clergie is the very Babylon of the Apocalyps. The summe of his wordes are these: *Turne thee to the citizens of Babylon, and looke what ones they are, and by what street they goe——. Behold her princes and iud-*

[a] parte 5. l. 10.

[b] pro denariis.

[c] Augustodunensis in Catalogo Illyrici edito Lugduni 1596. parte 2. pag. 477.

ges: for in them is the seate of the Beast ——. Turne to the Clergie, and in them thou shalt see the tent of the Beast ——. Behold the cloisters of Monkes, and in them thou shalt see the tabernacles of the Beast ——. Behold the houses of Nunnes, and thou shalt see in them a bed prepared for the Beast ——. Now then conclusion must needes follow, That Rome gouerned by the Pope, is a worshipper of Idols. It pleaseth some to auouch, that if learned Papists and Protestants might conferre togither, they should be found to differ, not in substance, but onely in circumstances: but it is false which they say, vnlesse by skill they be able to make Idolatrie a circumstance.

A second reason. A thing fained in the minde by imagination, is an Idol. This is the expresse doctrine of Theodoret and Origen: of whome not onely the images of things fained, but also the things themselues, as Titan, Sphinx, Centaurus, men with dogges heads and such like are called Idols.

In Exod. q. 38. Homil 8. in Exod.

Now I assume: But Images, which the Church of Rome saith are the ima-

ges of the true God, and of Chriſt; are indeede the images of things that are not. For there is no ſuch God that doth annexe his preſence to painted or carued images, that doth heare and helpe ſuch as pray before them, more then any where elſe: that will be worſhipped in, at, and by images. If there be ſuch a God, he hath either reuealed himſelfe, or not. If he haue reuealed himſelfe, let the promiſe of his preſence and of his hearing of vs at images be brought forth. Againe, let his commandement binding vs to worſhip him in Images be ſhewed. And if neither (as I verely thinke) can be ſhewed, the worſhip it ſelfe is but a vaine thing. And the thing worſhipped is but a fiction of the brain.

Againe I aſſume: The image of the virgin Marie, is the image of a thing that is not. For there is no ſuch mother of Chriſt, that is preſent with her image, and heares men and weomen praying to her there. And there is no man vpon earth that can poſſibly by ſufficient reaſon prooue it to be ſo: whereas for all our actions, ſpecially for actions of reli-

gious worſhip, faith muſt be the groũd.

The third reaſon. To turne the glory of God into the Image of a corruptible man, is idolatrie. This Paul prooues at large, Rom. chap. 1.

Now the Papiſts repreſent God in the image of a man. And the learned among them defend it. I ſay (ſaith one) it is lawfull to paint the Father in the form of an old man, and the holy Ghoſt in the forme of a doue. And ſuch kind of paintings turne the glorie of God into the ſimilitude of a corruptible man. Let Auguſtine ſpeake in this caſe, *We muſt not therefore thinke* (ſaith he) *that God the father is circumſcribed as it were with an humane ſhape, that when we thinke of him, a right ſide or a left ſide ſhould come into our minde, or that which is ſaid that the father doth ſit, we muſt not thinke to be done with bowing of the legges, that we fall not into that ſacriledge, wherewith the Apoſtle curſeth them that haue changed the glorie of the incorruptible God into the ſimilitude of a corruptible man. For it is extreame wickedneſſe, that a Chriſtian man ſhould place ſuch an image for God in the temple,*

Pellar. de imag. l. 2. c. 8.

Aug. de Symb. & ſide c. 7.

much

much more is it wicked in his heart where the temple of God is indeede, if it be clenſed from earthly deſire and errour. Furthermore the Father neuer appeared in this forme but the Sonne.

The fourth reaſon. To inuocate a bruit creature, is Idolatrie. Now the popiſh Church inuocates a bruit creature, when they ſay, *All haile, O croſſe, our onely hope in this time of the paſſion, increaſe righteouſnes to the godly, and giue pardon to guiltie perſons.* If any ſhall ſay theſe wordes are directed to Chriſt: I ſay againe they are ſpoken to the very wood of the croſſe. For the wordes in the Hymne immediatly going before are theſe: *Bleſſed is that croſſe on whoſe armes the price of the world did hang, it was made a beame to weigh his bodie, and tooke the pray from hell.* In Breuiario infra Hebdom. 4. quadrag.

The fifth reaſon. The worſhippe of God that is deuiſed and taken vp by man, is in deede and effect Idolatrie: becauſe it is a worſhip that God doth abhorre and deteſt: who will preciſely be worſhipped according to his owne word, without addition, detraction, or change. Deut. 4. 2. & 12. 32.

Now the worshippe of God in the church of Rome, is deuised and taken vp by man. And this I declare in fiue particulars. The first is, the Inuocation of Saints departed, of which I propoũd these conclusions. The first is, *that for 350. yeares after the death of Christ, there was no practise or acknowledgemẽt of praier to Saints in the true Church of God.* For till 200. yeares after Christ, the intercession of Saints was vtterly vnknowne: as appeares plainly by the writings of Ireneus, Iustin, Clement, Tertullian; and about the yeare of our Lord 240. Origen began to broach the doctrine of the intercession of Saints: not as the publike doctrine of the Church, but as his owne priuate coniecture. And after 300. yeares from Christ, the learned disputed against the Arians on this manner: Christ is inuocated, therefore Christ is God. Which kind of reasoning had bin vnfit, if praier to Saints had then taken place.

Homil 3. in Cant. & in Iosu. c. 13.

2. *Conclusion.* Vpon the point of 400 yeares, Basil, Nyssen, Nazianzene gaue further occasion of praier to the dead.

For

For by Rhetoricall figure they vſed to ſpeak to the dead, and as it were to talke with them after the manner of Orators. And theſe ſpeaches of theirs may ſeeme to be praiers, but indeede they are no praiers but wiſhes. For in the ſame maner they vſed to ſpeake to the ſoules of damned men, as to the ſoule of Iulian, & to things without life, as to the Paſſeouer. Secondly their ſpeaches were directed to Saints in doubtfull and wauering tearmes to this effect: [a] *Heare vs if there be in thee any care of vs: if there be any ſenſe in thee.* Thirdly they ſuppoſed the Saints to be [b] preſent with them, to heare them when they ſpeake vnto them.

Vota non preces proprie.

a Naz. de laud. Gorgoniæ. & orat. 1. contra Iul.

b Naz. orat. 1. in Iulianum. Hieroz. in vita Hilarionis.

3. Concl. *Til 500. yeres after Chriſt were expired, inuocation of Saints was not receiued into the publick Liturgie of the church.* After 400 yeares S. Auguſtine ſaith of publicke praier: *We doe not make Gods of Martyrs: they are named of the prieſt, but no prayer is made vnto them.* After 500. yeares Petrus Gnaphæus an hereticke is ſaid to put inuocation of Saints, into the publick praiers of the Church. And

De civit. dei. l. 22. c. 10.

Niceph. l. 15. c. 24

Gregorie the great about 600. yeares after Christ, brought praiers to the dead into the Letanies of the west-church.

The second particular is touching Images of Saints: of which I set downe foure conclusions.

1. Conclusion. *There was no vse of Images among Christians, specially in their Churches, for 370. yeares after Christ.* The contrarie can not be shewed.

2. Conclusion. *Solitarie or single Images of God or Saints, were not allowed to be set vp in Churches for any vse of religion, till more then 400. yeares after Christ:* and the contrarie can not be shewed.

3. Conclusion. *Images erected in Churches for laie mens bookes, were not publickely allowed to be worshipped til after 600. yeares.* Gregorie the great saith thus to Sirenus: *And indeede because you forbad Images to be worshipped, we altogether praised you, but that you haue broken them, we reprehend you.* I say *publikely*; because sundrie priuate men and particular Churches after 400. yeares began religiously, or rather superstitiously to adore the woode of the crosse, and the pieces

Lib. 7. indict. 4. epist. 9.

Prudent. l. 2. contra Symm. Paulinas Ep. 11. Hier. in Epitaphio Paulæ. Euagr. l. 4. c. 25.

pieces thereof: but this was then a particular and priuate act, not the act of the Catholicke church.

4. Conclusion. *Adoration of Images was neuer publickely authorized till 789. yeares after Christ, in the second councell of Nice.* And in the writings of the fathers there is nothing for that religious worship of images which is more then veneration or reuerence, till about the former time. And this authorisement in the Councell wãted vniuersalitie. For shortly after a Synod at Frãckford (in which Charles the great, and the Legats of the Bishop of Rome were present) condemned the councell of Nice, as hereticall. Houeden an English historian saith well of this point. *Charles* (saith he) *king of the Frankes sent the booke of a Synode to Britaine directed to him from Constãtinople. In which booke, alas, many things are found verie inconuenient and contrary to true faith, specially that it is confirmed by ioynt consent of almost all the Doctours of the East, beeing 300. or thereabout, bishops, that Images are to be worshipped. Which thing the Church of God doth altogether*

Houed. in continuatione Bedæ. anno. 762. & Ado Viennensis in anno 792. Pseudosynodus quam Septimam Græci appellant, pro adorandis imaginibus abdicata penitus.

gether accurse. And against which Albin writ an epistle marueilously confirmed by the authoritie of the scriptures, & brought it with the same booke to the king of the Frankes in the name of our Bishops and princes.

The third particular is of religious worship. *One conclusion. The distinction of religious worship into Latria-worship, and Dulia-seruice, was not knowne and receiued into the Church till 400. yeares after Christ.* Augustine was one of the first that vsed this distinction: yet in another sense. For he puts Latria for religious worship prescribed in the first table,& when he puts Dulia for more then ciuil worship,he flatly denies it to be due vnto Saints, as in these wordes of his,*We honour Saints with charitie and not with*[a] *seruice.* Againe, *Let it not be our religion the worshipping of dead men.* And I would faine see the Author within 500. yeares after Christ that ascribes Dulia to any meere creature,whē it signifies an higher worship then politicke or ciuill honour.

De ciuit. Dei.l.5. c.1c.l.6 c.1 l.7.c. 31.l.7.c.1.& 4.

[a] Dulia. De vera relig.c. 55.

The fourth particular is of the crucifixe.

fixe. Of which I set downe *one Conclusion: That crucifixes were not in vse till 400. yeares after Christ.* The single crosse was I graunt, but not the crosse with the image of Christ put thereto. The testimonies of Iustine,[b] Lactantius,[c] Minutius Fœlix,[d] Tertullian, [e] Chrysostome are alleadged to the contrarie. But they indeed speake onely of the reall crucifixe, that is, of Christ himselfe crucified vpon his owne proper crosse: and not of the formed crucifixe. The booke of visiting the sicke that goes vnder Augustines name, mentions the painted crucifixe. But that is a known counterfeit of later times. Metaphrastes reporteth that a chrystall crosse with the Image of Christ appeared to Procopius the Martyr, and that he was bidden to make the like of gold and siluer, which he carried about him, and obtained victorie against the Saracens. This testimonie of Metaphrastes is of no value, for he is but a fabler. Yet his testimonie declares thus much, that in the daies of Diocletian which was vpon the point of 300. yeares, popish crucifixes were not

[b] Carmen de passione.
[c] In octavio.
[d] Lib. 3. contra Marcionem.
[e] hom. 55. in mat.

Aug de visit. infir. l. 2. c. 3.

not in vſe. Becauſe Procopius made the crucifix which he wore about him, vpon the ſpeciall occaſion of a reuelation. And it ſeemes that crucifixes were not publikely receiued in the Church till 700. yeares after Chriſt. For then the ſixt Councel of Conſtantinople, whoſe canons are not counterfeit, commands that the image of Chriſt be ſet vp in the roome of Agnus Dei.

Synodus Trullēſis. c. 82. & this canon is allowed. Bellarm de imag. l. c. 12.

The laſt particular, is touching the worſhip of Chriſt and his image. The firſt concluſion. *The adoration of the ſacrament, or of Chriſt after the Romane maner, in, at, and vnder the forme of bread, was not knowne or vſed in the Church of God, within 800. yeres after Chriſt.* For Tranſubſtantiation, the ground of adoration, was not knowne and receiued of the learned till after this time. Let them of the Romane religion ſtudie till their heads and hearts ake, they ſhall neuer be able ſoundly to prooue the contrarie. And Honorius III. is ſaid to haue inſtituted this adoration about the yeare of our Lord 1220.

The 2. concluſion. *The worſhip called La-*

Latria or diuine honour was not giuẽ by the learned any way to the image of Christ for a 1000. yeares after his ascension and vpward. This the Papists see and confesse. Catherin de cul. tu imag. Catherin saith, *Indeed none of the ancient (as far I as could read & marke) euer said that images are to be worshipped with the worship of Latria, but they all detested this kind of speaking. Againe it is not found in auncient writers that an Image (considered as an image) is to be adored with Latria, but contrariwise that it is not so to be adored. And we read this often protested in the answers of the bishops of the seauenth Synode, and in the Decree most manifestly, which I certainly beleeue neuer came to the hands of Thomas.* Of the same opinion is Francis Suarez the Iesuite, who thinks Vpon Thomas that Thomas neuer sawe the seauenth Synode or the second councell of Nice.

Vpon this which hath beene said it appeares that sundrie maine points of religious worship haue bene deuised by men in the Church of Rome, and consequently that their worship is in effect idolatrie. For all this put case, that the Romane worship be no idolatrie: neuertheless

uertheleſſe it is ſubiect to a poſſibilitie of being idolatrie, and therefore naught, and thus I reaſon.

The true worſhippe of God is not ſubiect to a poſſibilitie of beeing idolatrie. For there is no poſſibilitie of darkneſſe in light, no poſſibilitie of euill in goodneſſe. The worſhip of God in the Romane Church is ſubiect to a poſſibilitie of Idolatrie. For it is poſſible that he which by ſignes manifeſts his preſence and heares them that pray before Images, be the deuill himſelfe, and doe it by Satanicall operation. There is no ſuch likelihood in the Sacraments and word preached. Becauſe they are founded in the inſtitution of God, and ſo are not images or worſhip at them. Againe, in the adoration of images three caueats muſt be obſerued, as they teach. The firſt, that no confidence be placed in images: the ſecond, that we aske nothing of them: the third, that we do not aſcribe any diuinitie vnto them. Now it is a poſſible thing (nay is it not ordinarie) that the common people omit theſe or ſome of theſe cautions. Auguſtine ſaith, *Who*

doth

doth worshippe or praie beholding an image which is not so affected, that he thinketh he is not heard of it, and hopeth that shall be perfourmed by it, which he desireth. Again, *the similitude of a shape, and the counterfeit composition of lines doth lead, and with a certaine weake and sicke affection doeth rauish the weaker sortes of mortall men.* in Psal. 113. & 115. Psal. 49. ad Laetas.

Againe it is possible that the priest faile in his intention, by wandring by-thoughts when he is in the consecration of the Host, or he may of bad purpose intend not to consecrate: or he may of negligence omit some word or wordes of consecration: and then there is no right consecration: if no consecration, no transubstantiation: if no transubstantiation, Christ not is not adored but a peece of bread for the liuing God.

Againe there is a possibilitie that some of them that be worshipped for Saints in heauen, be no Saints but damned in hell. As Hierom said, *we worship the bodies of many vpon earth, whose soules are tormented in hell.* Sundrie images in the Church of Rome at the first, in all likelihood were inuented to represent

not

not the persons of men, but mysteries after the manner of Emblems. The figure which is called S. Margaret, destroying a dragon after shee was deuoured of it, in former times serued to represent the calling or the Church of the Gentiles, beeing gathered by the preaching of the gospell out of the bowels (as it were) of the deuill, of whome they were deuoured. Saint George on horsebacke was in former times a representation of Christ our Sauiour, who vanquished the deuil for the deliuerance of his church. S. Christophor, who is indeede a meere fiction, was in former times nothing els but a representation of the life of a Christian man: as the very name declares. For Christophorus is one that beares the name of Christ before men. Now these and like pictures of mysteries, were in processe of time reputed pictures of Saints; and are worshipped at this daie of many, as they haue bin heretofore, for the images of Saints indeede. To this I adde, that reliques are very often counterfeit: that the feast of the Assumption of the virgin

Poressus de Trad. par. 3.

gin Marie is of no better stampe. Because there is no certaintie in historie to prooue this assumption. Thus much of the Idolatrie of our times.

Of Diuine or Religious worship.

HAuing thus declared, what is ment by Idols, and how they are to be auoided, I must yet proceed further. For it is the propertie of a diuine law, in forbidding any thing to commaund the contrarie: and therefore when Idols are forbidden in this text, the true worship of God is commanded: and it is the very scope of this place to inioyne vs to preserue our selues in the true worship of God. Of which dutie I will speake a little, because it is of speciall waight & moment. That we may the better keepe our selues in the right worship of God, we must consider first, what is meant by the worship of God; and secondly what are the spirituall heads and parts therof. That we may conceiue aright what is ment by the worship or seruice of God, sixe points are distinctly to be considered. The first is the foundation of Gods

worshippe. For they that would truely worship God must laie downe a foundation thereof in their heartes; and that consisteth of two parts, the Knowledge of God, and of our selues. Of the knowledge of God, the prophet Isai speaketh thus, *The Egyptians shall know the Lord in that day, and doe sacrifices and oblations and shall vow vowes vnto the Lord.* And Paul saith, *howe shall they call on him, of whome they haue not heard.* If it be demãded, what knowledge of God is required, I answere; we must not onely know God as he is in himselfe, that is, the vnity of the godhead in the Trinitie of persons, with the properties and workes thereof: but we must knowe him as he is to vs, that is, our God, extending his mercie and his prouidence ouer vs. For the sense, or, experimẽtall knowledge of the fauour & goodnes of God, breeds in vs the true worshippe of God. Concerning our selues we must knowe two things. The first, what we are by nature, namely vile, wretched, and miserable sinners, vnable to doe any good, prone to all euill, deseruing many thousand dam-

Isai. 19. 21.

Rom. 10 14.

damnations. This knoweledge of our miſerie is indeede no cauſe, that mooues vs to worſhip God, yet is it an occaſion thereof. The woman of Samaria did no better then ſcorne Chriſt, till ſhee was brought to a ſight of her ſinnes, & then afterward ſhee reuerenced him as the Meſſias. The prodigall ſonne, when he was touched with a feeling of his owne miſerie, came and yeelded himſelfe in ſubiection to his father. Again we muſt further knowe, what we are by grace, namely the children and ſeruants of god, and heires of the kingdome of heauen. And this knowledge is a notable inducement to the worſhippe of God. For the mercies of God are they which moue men, to bring vnto God the true and reaſonable ſeruice. Ioh. 4. Luk. 15. Rom. 12.

Vpon the former doctrine, two things offer thēſelues to be conſidered, the ſinne of our times, and our dutie. The ſinne is noted by the prophet, *There is none that vnderſtandeth, and ſeeketh after God.* This we ſee by daily experience. Men content themſelues with that knowledge of God which nature Pſal. 14. 2.

affoardeth, and they indeauour not to know and acknowledge him as he hath reuealed himselfe in the written word, specially in the couenant of grace. And so great is the force of selfe loue in most men, that they cannot abide to consider of themselues, as they are in themselues out of Christ. Thus most men present a worship vnto God, but it is without ground or foūdation. Now the dutie of al men is to studie for the knowledge of God and of themselues; and to increase herein. For hence it is, that all godly mē haue stirred vp thēselues to duties per-
1. Chro. 29. 10, 11. taining to the honour of God. Dauid blesseth God, praiseth him, and brings gifts and offerings to him, vpon the knowledge he had, that kingdome, power, and glorie, was Gods, and that all
Dan. 9. 5. things were his. Daniel makes solemne praier and confession to God, because he considered him to be great and terrible, & to be a keeper of couenants with them that loue him. The ground of the nine latter commandements is the first, *Thou shalt haue no other gods before me.* And the ground of this commaunde-

ment is a knowledge and faith that Iehoua is our God. And this appeares, because the wordes, *I am Iehoua thy God, which, &c.* are closed vpon the first commandement, and shut vp with it in one and the same periode in the hebrue text. Moreouer when God is not knowne aright, he is not worshipped aright, but either the idols of our braine are worshipped, or deuils. Thus Paul saith that the Galatians, when they knew not god worshipped them that are no gods by nature. For such as our knowledge is, such is our worship. Gal. 4. 8.

The second point is the Rule of worship: and that is, That nothing may goe vnder the name of the worship of God, which he hath not ordained in his own word, and commanded to vs as his own worship. For we are forbidden vnder paine of the curse of god, either to adde, or to take away any thing from the precepts of God in which he prescribes his owne worship. When the Iewes worshipped God after the deuised fashions of the Gentiles, though their meaning was to worshippe nothing but God, yet Deut. 12. 8. 32.

Deut 31.17. the text saith, *they worshipped nothing but deuills.* Againe, the Lord forbids vs in his worshippe to follow *after our owne hearts and eyes, or to walke in the ordinances of our forefathers, but onely in his commandements.* And he holds it as a vaine thing, *to teach his worship and feare by the precepts of men.* That we may worship God with reasonable seruice, we *must proone what is the good, acceptable, and perfect will of God.* And those are good workes, indeede acceptable to God, which *he hath prepared for men to walke in.* All *voluntarie religion* and will-seruice is vtterly condemned. Therefore nothing may goe vnder the name of Gods worship, but that which he prescribes. It is alleadged to the contrarie, that when a worke is done without cõmandement, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may be the worship of God, foure things are required; the person or doer must be regenerate; the matter of the work must be a thing commanded; it must be done in faith: and then, in the inten-

Num. 15.39. Ezech. 20.18. Isa. 29.13.

Math 15.9.

Rom. 12.1, 2.

Eph. 2.10. Col. 2.2, 23.

tion of the minde, it must be directed to the honour God. Secõdly the intention to honour god, is not alwaies good, vnlesse it be an intention to honour him by yeelding obedience to that which he commaundeth. Againe, it is alleadged, that a worke done in loue to God, though there be no commaundement thereof, is the worshipp of God. I answer, that loue keepes it selfe to the word, and will of God: and things done without a word from God, are not of loue. For *loue is the fulfilling of the law.* Gal. 5. 14.

Thirdly, it is obiected that vowes in the olde testament were a part of the worshipp of God, and that they were not cõmanded. I answer, though God did not bind all men by a commaundement to make vowes; yet hath he testified in his word, that vowes were acceptable to him: for he prescribed the matter of vowes, and the manner of making, and the keeping of them. Furthermore, it is vrged, that Marie who annointed Christ, had no commaundement so to doe, and yet shee did a worke acceptable to Christ. I answer, though shee had no Mark. 14. 7.

ticular commandement, yet had shee a generall. For the worke she did, was a confession of her faith & loue to Christ,
1.Cor.9.18. and that is commanded. Likewise Pauls example is vrged, who preached the Gospell freely, and looked for his reward of God: and yet he had no commandement so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done or not done. Yet was it not a thing indifferent in the church of Corinth, by reason of the offence of many. And therefore Paul preached freely: and he could doe no otherwise, vnles he would haue abused (as he saith) his authoritie. For a thing indifferent in the case of skandall, ceaseth to be indifferent, and is a thing commanded. Lastly, some obiect, Luk. 10. 16. *He which heareth you heareth me.* Therefore (say they) the very commaundements of Pastours prescribe Gods worship. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation:

mitation: for thus is the Miniſteriall commiſſion, *Teach them to obſerue all things which I haue commanded you.* As Christ was ſent of the father, ſo are the miniſters ſent of him: but he was ſent to doe his fathers will: *as my father hath commanded me, ſo doe I.* Math. 28.20. Ioh. 20.21. Luk. 14.31.

Thus the truth of this rule is manifeſt: and we muſt laie it vp in our hearts as a treaſure, and neuer ſuffer our ſelues to be depriued of it. For the vſe of it is great. By it we may diſcerne the prophaneſſe of our times. All men can ſay, God muſt be worſhipped: but when it comes to the point, what is the worſhip wherewith they honour God? Surely, what they liſt themſelues. Some worſhip God, with their good meaning; ſome with their good dealing; ſom with the babbling of a few words, as namely of the Apoſtles creed, & ten cõmandements for praiers. This ſeruice of God is very common: but alas, it is poore ſeruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learne to deteſt the ſeruice

uice and worſhip which is performed to God in the church of Rome. For it containes many partes and points of will worſhip, hauing no warrant from God either by commandement or promiſe. Of this kind are the Sacraments of pennance, confirmation, matrimonie, orders, and the laſt annointment: the conſecration of the bodie of Chriſt by fiue words, *For this is my bodie*: the oblation and ſacrifice of Chriſt in the Maſſe for the ſinnes of the quicke and dead: the vowe of continencie, perpetuall pouertie, and of regular obedience: the religious diſtinction of meates, garments, times: the hollowing of aſhes, palmes, bread, water, &c. for the driuing away of deuils, and for the health of the bodie and ſoule. For theſe and many other practiſes, let them bring forth the word of God, if they can. They plead for many things that they haue the word of Traditions. I anſwer, that Traditions Eccleſiaſticall are no word of God; but the word of man. And traditions, which are called Apoſtolicall, are either of no moment, or doubt-

doubtfull. For how shall we know certainly that they were the traditiõs of the Apostles, cõsidering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to errour.

The third point is the ende, which God hath appointed of all his worship: and that is, not to giue or adde glorie to God: for nothing can be giuen to God, and nothing can be added to absolute perfection. But the ende is to acknowledge, praise, and confesse, the infinite glorie of God. Furthermore, the ende of this acknowledgement or confession, is our happines and saluation. Ioh. 17. 2. *This is eternall life to know thee the onely true God* ——. Psal. 50. *Call vpon me in the day of trouble, and I will deliuer thee.* Paul saith, *Godlines is our gaine:* and the reason is, because *it hath the promises of this life and the life to come.* Vpon this we must be admonished euermore to worship God, and that with all care & diligence; because the worship of God is not his benefit, but our benefit and saluation.

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The fourth point is concerning apt and able persons to performe worship acceptable vnto God. And they are onely such as turne vnto God, and are renewed by the holy Ghost. And the worship of God performed by any other persons, is not worship, but sinne. Prou. 15. 8. *The sacrifice of the wicked is an abomination vnto the Lord.* The Lord by the prophet Isai protesteth, that the oblations and sacrifices of the Iewes Isa.1.13,14,15. *were an abomination to him, and that he hated them, because their hands were full of blood.* Againe he saith, *that he which* chap.66.3. *kills a bullocke is as he which kilis a man, and that he which offers a sheepe in sacrifice as he which cuts off a dogs head*; because of their vile abominatiõs. Ioh.9.31. *God heareth no sinners.* Whatsoeuer is not of faith is sinne: whatsoeuer worshippe of God is performed by vnrepentant sinners, it is not of faith. Because they want that faith without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt: hee that doeth not acknowledge his guilt, doth neither acknowledge

knowledge gods iuſtice nor his mercie: he that doth not acknowledge the iuſtice and mercie of God, can not truly worſhip him: he therefore that turnes not to God, cannot vnfainedly worſhip him. If it be demanded, how the worſhip of God ſhould be a ſin in any man, conſidering it is commanded: I anſwer, ſinnes be of two ſorts. The firſt is, when ſomething is done that is flat contrarie to the commandement of God: the ſecond is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worſhip of God in wicked men is a ſinne. Becauſe, though they doe that which God commandes, yet they doe it not as he commandes. Againe, it may be ſaid, if the worſhip of god be a ſinne in the vnregenerate, then muſt not they be exhorted to the worſhip of God: becauſe we may not exhort to ſinne. I anſwer, that exhortations may not be made for the doing of any thing that is a ſinne of it ſelfe: now the worſhip of God is not a ſinne of it ſelfe, but onely by accident; that is, becauſe it is performed by vngodly

godly persons, to whome beeing vncleane, all things are vncleane. Againe, vngodly men are not to be exhorted to the worship of God, but in meete and conuenient order. For first, they must be admonished to turne vnto God, and then afterward to worship him.

Here let vs take notice of the ouersight of many, who liuing without reformation & amendment of life, thinke neuertheleſſe if they pray vnto God, heare his word, come to the lords table, that they doe great matters, and that the Lord is highly bound vnto them, whereas indeede they doe nothing but offend him and prouoke him to anger: not becauſe they worship God, but becauſe they worship him without faith and repentance. Likewiſe their loue of God, their ſtrong and liuely faith (of which they boaſt) their cõfidence in Chriſt, are but fictiõs of the braine, ſo long as they are ſeuered frõ amẽdmẽt of heart & life.

Here againe we are taught, that if we indeede would ſerue and worship god, we muſt firſt turne to him with all our heartes; yea continually make a renouation

tion of our first conuersion, and seeke reconciliation with God and man. mar. 11.25. *When ye shall stand and praie, forgiue.* The beleeuing Corinthians because they wanted this renewed reconciliation when they came to the Lords table, did eate iudgement to themselues.

It may here be demaunded, in what part the man regenerate worships god. I answer, in the whole man both bodie and soule. As Paul saith, *Glorifie God in your bodies and in your spirits.* 1.Cor.6.20. Yet there must some distinction & difference be obserued. For principally and properly God is worshipped in our spirit. Ioh. 4.25. *The true worshippers shall worshippe the father in spirit.* Rom.1.9. *Whome I serue in my spirit.* 1.Pet.3.15. *Sanctifie god in your heartes.* By the spirit, I vnderstād the thought of the mind, the cōsciēce, & the affectiōs of the heart. For in these is the first and principall seate of diuine & spiritual worship. As for the bodie, it is but a secondarie instrument of the seruice of God. By this, we may discerne the vanitie of Popish religion. For it consists for the most part, vpon externall

nall and bodily rites, geſtures, and ceremonies borrowed partly from the Iewes and partly from the heathen: whereas the true religion of the newe teſtament, hath but fewe preſcribed ceremonies, and for the moſt part is diuine and ſpirituall.

The fift point is, concerning the particular thing or place to which the worſhip of God is to be directed. And this rule muſt be remembred. The worſhip of God both inward and outward muſt be directed towards that thing, in which and at which God will be worſhipped. Nowe God hath ſtraitly bound the worſhip of the Sonne and conſequently of himſelfe, to that maſſe and lumpe of humane nature, receiued into the vnity of the ſecond perſon. For this is the vniuerſall commandement of God touching his ſonne Chriſt, *He is thy Lord and thou ſhalt worſhip him.* And, *adore him all ye his angells.* Therefore in euerie place, in which we knowe him to be bodily preſent, without any more adoe, we are by directing our bodies and mindes vnto him according to the place in which

Pſal. 45. & 97.

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he is or abides, to doe him homage. For this finite and created masse of the manhood carries with it the adoration of the person to euery place, in which we certenly know the said manhood to exist substātially. And it matters not whether it be seene with bodily eies, or no. For it is sufficient, if we be certaine either by sense or by the word of God of the bodily presence of Christ. By vertue of the former commaundement. The wise men fall downe before the child Iesus and worship him, turning eies and minds to that part of the house in which they sawe him present. The woman of Canaan comes & falls down at the feete of Christ, and worships him at the place in which he stood. Thomas, as soone as he knewe that Christ stood before him, he directs his speech vnto him and said, *My Lord and my God.* The disciples adore him in the mountaine, in the ayre, in the cloudes, so long as they could see him: and when he was taken out of their sight, they still adored him, by directing mind, and gesture of bodie, not to the sunne, moone, starres, aire, clouds, much

Mat. 2. & 15.

Ioh. 20. 28.

leſſe to any earthly creature or place, but to the place of celeſtiall happines, which is aboue and beyond this viſible world, into which he aſcended bodily, where alſo Stephen worſhipped him, and all the people of God euer ſince, directing hand and heart to heauen. As concerning the Arke of the couenant, the commandement of God is, *Exalt the Lord your God, and fall downe before his foote-ſtoole:* for he is holy. By meanes of this commandement, the Iewes were bound to worſhip god by directing themſelues towards the arke or mercie-ſeat, euen as if they had ſeene God himſelfe there viſibly preſent. Now the manhoode of Chriſt is the true Propitiatorie, and comes in the roome of the Arke of the couenant now in time of the new Teſtament. And further, ſeeing it is a part of Chriſt the Mediatour, God will rather be worſhipped in it then at the arke of the couenant, and it caries with it the adoration and worſhip of God to the place, in which it is knowne certenly to be, more then the Arke. Furthermore, cõſidering Adoration is tied to the mã-

Pſal. 99.5.

hood

hoode of the Sonne of God, and God in it is worshipped, nowe in the daies of the new testament we are not bound by any commaundement to direct our worship toward any place or creature vpon earth: but on the contrarie, without reference or respect to this or that place to worship in spirit and truth, lifting vp hart and minde to heauen where our Redeemer is at the right hand of God. Ioh. 4. 23.

The fixt and last point is concerning the properties of the worship of God, and they are three. The first is, that the worship of God is Incommunicable. Isai 42. 8. *I will not giue my glorie to any other, nor my praise to grauen images.* mat. 4. 10. *Him onely shalt thou serue.* It may be obiected, that Diuine adoration is giuen to the manhood of Christ, which is a creature. I answer, that adoration or inuocation pertaines, and is to be giuen to whole Christ, least we should seeme to diuide the person, and separate the natures. And yet a distinction must be made of godhead and manhood. For the Godhead is the proper obiect, to

which Religious adoration is properly and simply directed, and so is not the manhood. For no creature is simply to be honoured with diuine adoration. Athanasius saith, *God is to be adored in regard or respect of the godhead.* Cyril saith, *Doe we adore Immanuel as° a man? God forbid. For this were a dotage, deceit, and errour. For in this we should nothing differ from them which worship the creature beyond the creatour and maker.* Againe, *The godhead in Christ is a nature to be adored, and the humanitie is the nature adoring.* Neuertheleſſe, though Adoration be directed ſimply to the Godhead, yet is not the ſaide Godhead to be adored without the fleſh. Athanaſius ſaith thus: *When we are about to adore, we doe not ſeparate the Word from the fleſh. For we know the Word was made fleſh. For who will ſay, Stand apart from the fleſh, that I may adore thee.* Laſtly, we are to hold that the very manhood of Chriſt, is to be adored of men and Angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is receiued into the vnitie of the

Dialog. 5. in Arianos.

Cyrillus ad Theodolium.

° that is, the Mãhood considered apart from the Godhead.

Dialog. 3. contra Arr.

the second person. But, how to be adored? not directly as the Godhead: but in [o] oblique manner, by reason of the vnion with the godhead. When subiects ciuilly worship their prince wearing a crowne and bearing a scepter: in this worship they doe not separate the prince from his crowne and scepter, but they honour the person directly, and the crowne and scepter onely by consequent, namely as signes and testimonies of princely Maiestie. And so is the māhood adored in the person of the sonne, yet not properly and simply as the godhead (for that were damnable idolatrie) but so farre forth as it is vnited to the said godhead of the Sonne: not as a garment, which may be put off and on, but inseparably as a part of the second person: so as the Mediatour worshipped shall be God-man or Man-god in the vnitie of one person. And the catholike church hath accursed them which hold, that the flesh of Christ is not to be adored; cōsidering it is the flesh of god: and that in one & the same adoratiō Christ is not to be adored with his flesh. Thomas

[o] oblique.

Aug. in psal. 98.

Cyrill. anath. 8. & libro de fide ad Reginas.

Thom in 3. 2. quæst. 25. art. 2.

the schooleman saith, *the Adoration of Latria or diuine worship, is not giuen to the humanitie in respect of it selfe, but in respect of the Diuinitie to which it is vnited, according to which Christ is not lesse then the father.* Here by the way, let it be obserued; seeing Latria diuine worship, is giuen to the manhood of Christ, onely in respect of the personall vnion: that therfore the images of God and Christ, as Crucifixes, are not to be worshipped with Latria. For there is no vnion betweene thē and God, but onely in the blind conceit of man. Furthermore beside this religious oblique adoration, there is due to the manhood of Christ, greater honour then to any creature beside. For euen as he is Man he hath receiued a name aboue all names, at which all things bow in heauen and earth, Psal. 2. 10. to wit, the name of a Iudge and Gouernour of all things in heauen and earth, Mat. 28. 18. in which respect we are commanded to kisse the sonne. Psal. 2. 12.

Againe, if the worship of God be proper to him, and not to be giuen either to man or angel, it may be demanded,

ded, how angels and Saints in heauen are to be worshipped. I answer, whether they appeare vnto vs or not, a certaine generall kind of worship is to be giuen to them, and it consists of two parts; *Commemoration* and *Imitation*. Commemoration is a reuerend remembrance of their persons and vertues. Of this saith the virgin Marie in way of prophecie, *All nations shall call me blessed*. Of this Luk.1.48. commemoration we haue a notable example in the 11. chapter to the Hebr. where the worthie deedes and vertues of the Saints of the old and new Testament are rehearsed. Here two caueats must be obserued: first, that we fixe not our minds vpon the Saints, but lift them vp to God, by giuing thanks to him for his mercies vpon thē, & for their vertuous example towardes vs. Thus the Church of Galatia *glorified God* in Paul. Galat.1.23. Secondly we must not keepe a memorie of Saints departed in hypocrisie, as the Pharises did, who builded the tombs of the prophets but despised their doctrine: and as the Papists doe, who magnifie the Apostles, and persequute their Mat 23.30.

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Philip. 3. 17. doctrine. The ſecond part of their honour is *Imitation.* And that this imitation may be worthie praiſe and commẽdation, fiue caueats muſt be remẽbred. Firſt we may not imitate actions done vpon ſingular commaundement; as for example, we may not imitate Abraham in offering his ſonne Iſaac. Secondly we may not imitate actions done by extraordinarie and heroicall inſtinct. When the Diſciples would haue commanded that fire come downe from heauen vpon the Samaritanes, as Elias did vpon the captaines with their fifties, Chriſt Luk 9. 54. ſaide, *Ye know not of what ſpirit ye are.* Thirdly we muſt not imitate perſonall actions, as Peters walking on the waters. Fourthly we muſt not imitate their miracles. For they ſerued onely for a time to confirme the doctrine which they taught. Laſtly we muſt not follow them in their attire, geſtures, infirmities of bodie, or vices: for this is but apiſh imitation, ſpecially to imitate their faſhions: but we muſt follow them in the ſubſtantiall duties of the morall law. 1. Cor. 11. 1. Paul ſaith, *Follow me as I follow Chriſt:*

now

now he followed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againe if Saints or angels certainly appeare vnto vs, we may then worship them with bodily gesture, but it must be remembred, that this gesture must be altogether ciuil. For there is no other kind of honour due vnto them, but that which appertaines to princes and great personages. But when they appeare not to vs (as now in these last times) we may not worship thē at all, either by gesture or speech.

The second propertie of the worship of God is, That it must be free and voluntarie, without al constraint and compulsion. Psal. 110. 3. *Thy people shall come willingly in the day of assembly.* 2. Cor. 8. 13. *If there be a ready minde, God accepts a man according to that which he hath, and not according to that he hath not.* This is the seruice of the kingdome of God: & earthly princes haue not the like. This seruice is not from nature, but from the spirit of grace: and therefore with Dauid we must pray to God to be establi-

shed

Psal.51.12. shed and guided by his free or voluntarie spirit.

The third propertie of the worship of God is, that it must be ioyned with honestie and comelinesse. 1. Tim.2.1. *Praie for kings and princes that ye may liue in godlinesse and honestie.* 2. Pet.1.5. *Adde to your faith vertue.* Where by honestie and vertue is meant a graue, sober, decēt, comely, modest behauiour towards all men, and before all men. For this ciuill and vertuous honestie is the ornament of diuine worship, and therefore the common saying must not be despised, That good cōscience and good māners must goe togither. The Lord condemnes all such as do but take his word in their mouthes, when they hate to be reformed in their liues.

Psal.50.16.

Comelinesse is when the worship of God is performed with meete and conuenient circumstances of time, place, person, gesture. Publike worship must be performed by publike persons, in publike places, and it must haue publike and solemne gesture. Priuate worship is to be giuen to God by priuate persons,

1.Cor.7.35.36. & 14.40.

persons, in priuate places, with priuate gestures and signes. Secret worshippe must secretly be yeelded to God, and the signes thereof concealed from the eies and hearing of men. Thus Nehemias praied in the presence of Assuerus. nehem. 2. 4. And Anna before Elie the priest. 1. Sam. 1. 13. *her lipps mooued only, but her voice was not heard.* Men therfore are deceiued that think the opē Church the fittest place for the priuate & secret praiers which they are to make to God.

Vpon the former points of doctrine ioyntly considered, a definition of the worship of God may be framed thus. The worship or seruice of God is, when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts according to his owne will.

Worship thus defined, must be considered as a distinct thing from that honour which is called [a] *Veneration*. For worship properly belongs to persons, and *Veneration* to things which appertaine to persons. And veneration is to haue a reucrēt estimation of any thing, or

[a] Hieron. ep. 11. ad Riparium.

or to preſerue and keep it without hurt, as making ſtore of it: and to vſe it reuerently, if it be to be vſed. In this ſenſe Auguſtine ſaith, we worſhip or *reuerence the baptiſme of Chriſt*. And in the canon lawe it is ſaid; *let them diligently heare & faithfully reuerence the wordes of God*. And thus are all holy things of God worſhipped, and all ſignes or remembrances of excellent things paſt. When Dauid fetched home the Arke and dãced before it, he gaue no worſhippe to the arke but veneration.

De doctr. Christ. l. 3 c. 9. Epist. 146.

De consecr. dist. 2. Apostolica.

The worſhippe of God is two-fold, principal or leſſe principall. The Lord ſaith, *I will mercie not ſacrifice*, that is, rather mercie then ſacrifice. Where mercie is made the maine and principall worſhip of God, & ſacrifice alſo is worſhip, but the acceſſary or leſſe-principal.

Ose. 6.

The principall worſhip of God is a worke of God in vs, whereby we are made conformable to him in holineſſe and goodneſſe: and whereby his image is renewed or reſtored in vs. That this conformitie with God is indeede the maine and proper worſhip of God, it ap-

appeares by these reasons. It is the commandement of God: *be yee mercifull as your heauenly father is mercifull:* and againe, *sanctifie your selues and be yee holy for I am holy*. Nowe the intent of these commaundements is to set downe the maine worship of God: as Saint Iames testifieth, *Pure religion and vndefiled before God, is to visit the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Again Christ saith, *The true worshippers worship God in spirit and trueth.* Whereby *Spirit* is to be vnderstood not onely the heart, but also the spirituall renewed motions thereof: or as S. Paul saith, *loue out of a pure heart, good conscience, faith vnfained.* And this appeares by the opposition: for Christ here opposeth *Spirit*, to the ceremoniall worship of the Iews which was carnall, vpon a carnall cõmandement (as the H. ghost speaketh:) because it stood in outward & bodily rites and actions which had no power to sanctifie. And by *truth*, is meant not sinceritie, but all such duties of ours, as were figured by Iewish types and ceremonies, namely and specially

Luk. 6. 36.
Leuit. 11. 44.
Iam. 1. 27.
Ioh. 4. 24.
1. Tim. 1. 5.
Heb. 7. 16. 19.

our

our mortification, viuification, and ſuch like. Paul ſaith notably, *He that ſerueth God in theſe things*, that is, righteouſnes, peace of cõſcience, & ioy in the h. ghoſt, *is acceptable to God.* And againe he ſaith, *that our reaſonable* or ſpirituall *ſeruing of God, is to dedicate our ſelues in bodie and ſoule to his honour.* Euery man talkes of the ſeruing of God: but fewe there be, that thinke of this ſeruice which ſtands in the conforming of our ſelues to the Image of God, which is in iuſtice and holines.

Rom. 14. 18.

12. v. 1.

This principal worſhip hath two properties. The firſt is Eternity: for it begins in this life, and is perfected in the life to come. Becauſe it is that euerlaſting worſhip, wherewith angels and ſaints ſhall for euer worſhip God in heauen. And herein it differs from ceremonies and ſacraments, which haue an ende in this life. The ſecond is, that it pleaſeth God of it ſelfe, and that without Sacraments or ceremonies; ſo there be no contempt of them: as it was in the theife vpon the croſſe. And the reaſon is plaine. God is not onely a ſpirit or ſpirituall ſubſtance,

but

but he is euery way infinite, and hath sufficiencie of all perfection in himselfe. And therefore he takes no delight in any good thing that the creature can cõmunicate to him: but his delight is in the communication of his owne goodnesse to vs, and in all such duties whereby we conforme our selues to him, and magnifie his goodnesse. Thus Paul saith, That God needs nothing: and therefore he is not worshipped with any thing made by the handes of man. And the Lord saith by the Psalmist, that he doth not princtpally respect our gifts and our sacrifices: because all things are his: but he respects praise and thanksgiuing. Act.17.25.26. Psal.50.8.14.

The principall worship of God hath two parts: one is to yeeld Subiection to him, the other to drawe neere to him, & to Cleaue vnto him. By the first we put a difference betweene our selues and God, by reason of the greatnesse of his maiestie. By the other we make our selues one with him as with the fountaine of goodnesse.

Subiection to God is, when we put away, and as it were banish from our selues

ſelues our owne reaſon and will, & make the wiſdome of God to be our wiſdõe, and his will to be our will, euen then when it is againſt our will: by cauſing our wills to be ſubiect to his will, and to depend vpon it. This will of God, to which we muſt be ſubiect, is reuealed partly by the written word, in commandements, promiſes, threats; & partly by the euent of any thing: as when a man is ſicke, we know by the euent in that he is ſicke, it is the will of God he ſhould be ſick: nothing falls out without the wil of the heauẽly father. If it be alleadged, that ſubiection is due to men: I anſwer, that the ſubiection due to God is *abſolute:* firſt becauſe it is to be giuen him by the whole man in bodie and ſoule, and conſcience: ſecondly becauſe it is to be yeelded to him in all things without exception, whereas ſubiection to men muſt alwaies be in the Lord.

In ſubiection there be two things. The firſt is the foundation thereof, and that is, a *knowledge* and faith that God is our Soueraigne Lord and king, and our iudge of infinite iuſtice able to ſaue

and

and destroy bodie and soule. The secõd is, vpon this knowledge a *Resignation* of our selues to the pleasure of God. And that is again in two things; when we suffer him to rule vs by his word: and whẽ we suffer him to dispose of our bodies and soules, & all things that belong vnto vs, as shall make for his glorie & our good. This is right subiection and right seruing of God. Take an example in Dauid when he fled out of his kingdõe being pursued by his sonne Absolom. *Let him say that I please him not, beholde here I am, let him do vnto me as shall seeme good in his owne eies.* 2. Sam. 15. 26.

Subiectiõ to God is practised by three vertues, faith, adoration, feare. Faith is a subiection to the commaundement of God, that bids vs beleeue him, and trust him in his worde. Of this faith I haue spoken at large, when I shewed how we should liue by faith. Onely one thing I adde, that faith is the single eie of which our Sauiour speaketh, which giueth light of directiõ to all the actions of our heartes and liues. Math. 6. 22.

Adoration is, when we subiect our

ſelues to the greatneſſe and maieſtie of God. In it be two actions: the exaltation of God to the higheſt degree: and the abaſing of our ſelues to the loweſt degree. Thus Abraham in his praier calls God *His Lord*, and himſelfe, *duſt and aſhes*. Thus Daniel in praier giues *all glory to God, to himſelfe and the people, ſhame and confuſion of face*. Thus the woman of Canaan adores Chriſt by calling him *Lord*, and by acknowledging her ſelfe to be *but a dogge*.

Gen.18.27.

Dan.7.

Mat.15.27.

Feare is a ſubiection to all the threatnings and commandements of God. In feare, which is the worſhip of god, there is two things, the foundation and the propertie. The foundation is the knowledge of three things. The firſt is knowledge of the precepts of God. Deut.4.10. *I will cauſe them to heare my wordes, that they may learne to feare me*. The ſecond is knowledge of his threatnings & iudgements. *The righteous (ſaith Dauid) ſhal ſee this*, that is, the deſtructiō of Doeg, *& feare*. The third is, the knowledge and conſideration of the preſence of God. Cornelius is ſaid to be a man fearing

Pſal.52.6.

ring God: and the holy Ghost hath noted the ground of his feare in his owne wordes: *We are here* (saith he) *in the presence of God, to heare all things which God hath commanded thee.* The propertie of true feare is: to make vs in our hearts to stand in awe of God: and to feare, hate, and eschew the offence of God. Prou. 8. 13. *The feare of God is to hate euill, pride, arrogancie, and the euill way.* Exod. 20. 20. *His feare must be before you that yee sinne not.* If it be demanded, why we are to feare the offence of God: I answer, it is first of all to be feared for it selfe, because it is the offence of God, though there should no punishment insue: considering it is the greatest euill that can befall the creature to offend the creator. And in the second place it is feared for punishment. And that feare, in which nothing is feared but punishment, is no worship of God. Act. 10. 2. and 33.

Thus we see what true subiection to God is: now we are to be exhorted euermore to yeeld this subiection vnto him. For first, it is Gods commaundement so to doe. *Take my yoke vpon you,* Math. 11.

learne of me that I am meeke and lowly, and ye shall finde rest to your soules. Now this Yoke is subiection to God in his precepts, & in his corrections. Secondly subiection is a thing of great excellencie. That we are subiect to God, it is not for his benefit but ours. To be in this subiection is to be in perfect libertie, and to haue the kingdom of God within vs. Thirdly, Subiection is a matter of absolute necessitie. The deuills and dāned spirits, wil they nill they, must yeeld a subiection, and there is no way to auoide it. Let vs therefore willingly subiect our selues to God. Fourthly, to denie subiection or to grudge thereat, is the propertie of a wicked man. *Who is the Almightie*, say the wicked, *that we should serue or be subiect to him.* Lastly the punishment of them, that wil not be subiect, must be considered. *Those mine enemies*, saith the Sonne of God, *that will not that I should raigne ouer them, bring them hither and slay them before me.* And contrariwise subiection brings rest to our soules.

Iob. 21. 15.

The second part of the principall worship

worship of God, is to *cleaue* vnto him: and that is to be knit vnto him in heart without purpose of any separation. Of this we haue commandement: *Serue the Lord thy God, and cleaue vnto him.* Deut.10.20. Likewise a promise: *Draw neere vnto God, and he will draw neere vnto you.* Iam.4.8. Againe, *The Lord is with you, while ye be with him: if ye seeke him, he will be found of you: if ye forsake him, he will forsake you.* 2.Chron.15.2.

Furthermore we cleaue vnto God by two vertues, Loue and Confidence. In Loue I consider two things; the foūdation, and the properties. The foundation is the knowledge of the loue and mercies of God towardes vs. 1.Ioh.4.17. *We loue him because he loued vs first.* Psal. 116.1. *I loue the Lord, because he hath heard my prayer.* And psal. 31.24. *Loue the Lord all ye Saints, because he saueth them that be faithfull.*

The properties of loue are two. The first is to maintaine an heauenly fellowshippe and coniunction with God and Christ. For the nature of loue is to vnite it selfe as much as may be, to the thing loued. Againe, in the want of this

fellowſhip, Loue makes vs deſire and ſeeke it according to Gods will aboue all things in the world. The ſpouſe of Chriſt, that is the Church, or euery Chriſtian ſoule ſaith of Chriſt, *I greatly deſire to ſit vnder his ſhadow*: and, *I am ſick of loue*: that is, I faint, becauſe I want that fellowſhip with Chriſt my head which I deſire. I adde this clauſe [*according to his will*] for two cauſes. The firſt, becauſe true loue ſeekes fellowſhip with God onely in ſuch meanes as he hath appointed to communicate himſelfe vnto vs, as the word preached, prayer, ſacraments; and not in viſions, dreames, reuelations. The ſecond is, becauſe our loue, if it be without hypocriſie, doth communicate it ſelf vnto God in things in which he will be loued of vs; as namely in the perſon of our neighbour, and ſpecially of the poore. For God will haue our neighbour in reſpect of loue to be in his roome and ſtead: and in the loue of our neighbour with whome we conuerſe, will he be loued of vs. Hence it is that Paul ſaith, *that the loue of our neighbour is the fulfilling of the whole law.*

Cant. 2. 3. 5.

Gal. 5. 13.

The

The ſecond propertie of loue is, to ſtirre our mindes to a doing and fulfilling of the will of God. The nature of loue is to make vs accompliſh the mind and will of him whome we loue. Chriſt ſaith, *He that hath my cõmandements and doth them, is he that loueth me.* And Saint Iohn. *This is the loue of God that we keepe his commandements.* Ioh.14.21. 1.Ioh.5.3.

The ſecond vertue wherby we cleaue vnto God, is *Confidence*: the foundation whereof is knowledge of the wiſdome, goodneſſe, iuſtice, and mercie of God; ſpecially of his power and will in performing his promiſes. This we ſee in Abraham, who truſted God becauſe he was perſwaded, as he had promiſed, ſo he was able to performe it. The propertie of confidence is, to cauſe vs to reſt and depend vpon the bare and naked promiſe of God without meanes, and againſt meanes, and to quiet or pacifie our minds in the will of God when it is come to paſſe. Thus Abraham depended on God for iſhew, when he was aged and Sara barraine, and when he put the knife to the throat of his onely Rom.4.21.

ſonne Iſaac. Iehoſaphat, when a great armie of the Ammonites and Moabites came againſt him, ſaid in a liuely confidence, *Lord we know not what to doe, but our eyes are toward thee.* And thus in time of danger and diſtreſſe, to reſt our ſelues on the word of God, when we ſee neither helpe nor comfort, and haue nothing to ſtay our ſelues on, but the bare teſtimonie of God, is the right honouring and ſeruing of God.

2.Chr.20.12.

Beſide the heads and points of the worſhip of God before deſcribed ſeuerally, there is a certaine mixed and compounded worſhip of God when men in one and the ſame act both yeeld ſubiection and cleaue vnto God. And this is done by foure things, Humilitie, Patience, Prayer, and Thankſgiuing.

Humilitie is, when in our hearts, we humble our ſelues before God. Of this the Prophet ſaith, *He will ſhew thee, O man, what is good, and what the Lord requireth of thee, to doe iuſtice, to loue mercie, and* to humble thy ſelfe *in walking before thy God.* Of this we haue a notable example in Manaſſes, *who in tribulation*

Micha.6.8.

2.Chr.33.12.

lation praied vnto God, and humbled himselfe exceedingly before the God of his fathers, and was heard and deliuered. In true Humilitie, there be two things: the first is the glorifying and exalting of God; when we doe wholly giue and ascribe vnto God, whatsoeuer we are, haue, or can doe that is truly good. The second is *Pouertie* of our spirits, which sheweth it selfe in three actions. The first is *Annihilation* (as some call it) and that is, when we in our hearts acknowledge, that we are nothing in our selues and of our selues, and that we doe nothing that is truly good: nay, that we are most vile and wretched sinners, deseruing nothing but euerlasting perdition. The second is *despaire:* not the despaire of the damned, but a good despaire, when we are vtterly out of all hope of saluation in respect of our own strēght, vertues, works, or any thing that we can possibly doe. The third action is, vpon the sense of our spirituall pouertie, to goe out of our selues as beggers out of their houses, and to flie to the throne of grace, and to plead nothing but mercie:

yea

yea meere mercie in all times both in life and death.

Thus we see what humilitie is, and how we are to humble our selues before God. Nowe I would perswade all men that desire truely to serue God, to take out the lesso which our Sauiour Christ teacheth, *Learne to be meeke and humble*, and, *learne it of me*. And there be many waightie reasons to moone vs to condescend to this counsell. First humilitie is the way to obtaine heauenly wisdome. Psal. 25.9. *He teacheth the humble his waie.* Secondly it maketh a blessed & happie alteration of our liues when it takes place in the heart. For it restraines hatreds, griefes, and sorrowes, that commonly arise in the mindes of all men, because others haue better gifts and callings then they haue. When Iosua was grieued that Eldad and Medad prophesied in the campe, humilitie made Moses to say, *Enuiest thou for my cause, yea, would God that all Gods people were prophets.* It was no griefe but a ioy to Iohn Baptist, that *Christ increased, & he decreased.* Againe, humilitie makes vs not to scorne and condemne others, but

Mat. 11.29.

Num. 11.29.

Ioh. 3.30.

to thinke better of others then of our ſelues: not to frette and chafe, but to be content, that others haue better gifts thē we, or better places or callings: to giuē honour cheerefully to all to whome any degree or meaſure of honour belongs: to be content with our owne giftes, be they more, be they leſſe: and to be content with our own eſtate and condition, and to range our ſelues within the compaſſe of our owne callings, and not to ſeeke to be exalted: and to be content to be deſpiſed, when we ſee our ſelues deſpiſed, becauſe we know our ſelues worthy of contempt. Thirdly humilitie is as it were an eſtate or condition in which we obtaine the grace of God and haue fellowſhip with him. Luk. 1. *He filles the hungrie with good things.* 1. Pet. 5. *He reſiſts the proud and giues grace to the humble.* Iſaie 57. 17. *I dwell with him that is of a contrite and humble ſpirit to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* Againe, 66. 3. *To him will I looke that is poore and of a contrite ſpirit, and trembleth at my wordes.* Laſtly, humilitie is the way to e-

ternall

Phil.2.8. ternall life. Christ humbled himselfe: & therefore was he exalted of his father.

Mat.18. They that would enter into the kingdome of heauen, must be conuerted, & become as little children in respect of humilitie. Wherefore let vs giue our selues now and euermore to serue our God in humbling our spirits before his maiestie. This is the right seruing of God: he respects not the seruice of the multitude, which standes only in the performance of certaine ceremonies, and is nothing but lip-labour.

In Patience we must consider first of all the ground: and that is faith & hope. By faith, I vnderstand that perswasion, whereby we are assured that God is iust in his corrections: wise, impoſing thē for good endes: and mercifull, not dealing with vs according to our deserts. S. Paul saith, *that afflictions bring forth patience*, not properly of themselues, but because they are ioyned with the sense and apprehension of the *loue of God shed abroad in their hearts*, who are afflicted. Rom.5.3.5. Saint Iames saith, *the triall of your faith bringeth forth patience*, that is, faith Iam.1.3.

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exercised by afflictions, and proued to be true faith, causeth patience. Hope likewise is the ground of patience: because, when it is begunne by faith, it is continued and preserued by hope: which makes vs in our afflictions to looke for some ease, or end, or for euerlasting life. And therefore patience is called the *patience of hope*. The property 1. Thess. 1. 3.
of patience is to mooue vs quietly and willingly to yeeld subiection to the hād of God in all our afflictions to the very death, & to moderate our affections by the consideration of the will and pleasure of God. Dauid saith, *Examine your* Psal. 4. 4. & 37. 7.
selues vpon your bedde and be still: againe, *be silent to Iehoua.* Now this is the silence of the heart, wherby without grudging, repining, or rebelling, men subiect their wills, and resigne themselues to the will of God in their aduersities, and are well content therewith. When Gods hand was heauie on Iob, he worshipped god, and gaue thankes, saying, *The Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord:* auouching Iob. 1. 20. 2, 10.
also, that we must be content to receiue euill

euill things of the Lord as well as good things. Christ our Sauiour was the myrrour of all patience: who in his agonie
Mat. 26.39.53. said, *Father let this cup passe from me, yet not my will but thy will be done:* againe he saith, he could praie to his father and he would giue him twelue legions of angels to deliuer him, but he would not, because his fathers wil must be fulfilled. And this is right patience; the deuill and his angels yeeld subiection to God in their punishments, not freely vpon a cōsideration of the will of God, but by constraint, because they can no otherwise choose. The child of God in his afflictions yeelds himselfe to the pleasure of God, and will not seeke to bee free from them, when he knowes it to be the will of God that he must indure them. As Paul saith, *I haue learned, in*
Phil. 4. 11. *whatsoeuer I am therewith to be content.* And this practise of patience, is the true seruice of God: & therefore is the promise made, that if we quietly subiect
Heb. 12. 7. our selues to afflictions, *God offereth him selfe vnto vs as to children.*

In the Praier of the heart, distinguished

ſhed from vocall praier, I conſider two things. The firſt is the rule thereof, and that is the will of God: according to which we muſt aske whatſoeuer we aske. And therefore for euery petition we direct vnto God, we muſt haue either commaundement or promiſe, or both. Secondly praier containes in it a double action of the heart. The firſt is, from touched and feeling hearts to preſent vnto God the honeſt deſires and the godly ſorrows thereof. For theſe are before God liuely and reall requeſts. Dauid ſaith, *The Lord heareth the deſires of the poore.* And Paul, *The ſpirit maketh requeſt for vs with groanes that cannot be vttered.* By honeſt deſires, I vnderſtand the deſire that we may glorifie the name of God, the deſire that his kingdome may be erected in our hearts, the deſire of obedience to his will, the deſire that we may depend on his prouidence for the things of this life, the deſire of mercy and forgiuenes, and the deſire of ſtrēgth and the preſence of god in tēptatiōs By godly ſorrow, I meane griefe conceiued for want of the graces and bleſſings of

1. Ioh. 5. 14.

Pſal. 10. 17.

Rom. 8. 26.

God

God before named. The ſecond action of the heart in praier, is by faith to depend on God, and to put our truſt in him for the accompliſhing of our honeſt deſires. For we muſt aske in faith, and wauer not. By meanes of theſe two actions, praier is [a] *the powring out of the ſoule before God:* and the [b] *ſeeking of God,* that is of his fauour, prouidence, preſence: and our [c] *flying vnto him for refuge.*

Iam. 1. 7.

a 1. Sam. 1. 15.

b Pſal. 77. 2.

c and 32. 6, 7.

In thankſgiuing vnto God, there be two things. The firſt is a memorie, meditation, and ſerious acknowledgement of the bleſſings of God beſtowed on vs, ſpecially of our redemption by Chriſt. The ſecond is, in way of thankfulnes to God, to dedicate and conſecrate our bodies and ſoules and all we haue to diuine vſes, that is, to the honor and ſeruice of God. This thing was figured in the ſacrifices of the old law, which were firſt ſet before the altar, and ſo preſented vnto God, and then afterward were offered vnto him. This dedication is made, when in the intention of our minds, and purpoſe of our hearts, and in all our affections, we giue vp and

Rom. 12. 1.

ſet

set our selues a part to the seruice of God, & this was first done in our baptisme, and is continually renewed in the Lords supper.

Thus haue I shewed the heads of the maine and principall worship of God. Nowe we are to be admonished to present vnto God the worship of our spirits in our faith, feare, loue, confidence, humilitie, patience, thankefulnesse of heart. For this cause we must labour to be renewed in the spirit of our mindes. It is neither circumcision nor vncircūcisiō as Paul saith: it is neither baptisme nor the Lords supper; it is neither preaching nor hearing that auaileth, nor the profession of the gospell, but the newe creation in a pure heart, good conscience, and faith vnfained, that is the spiri- 1. Tim. 1. 5.
tuall seruice of God.

Thus much of the principall worship of God. The lesse-principall is the outward worship of God, standing in sundrie exercises of godlinesse. Of outward worship two things must generally be considered. The first: though it be the lesse principall, yet is it altogither

neceſſarie. We are commanded to loue God with all our ſtrength: and therefore loue muſt not onely be conceiued in minde, but alſo teſtified in the actions of the bodie. God created as well the bodie as the ſoule: Chriſt redeemed both bodie and ſoule: therefore ſaith Paul, *glorifie God in your bodie and in your ſpirit.* Chriſt is an head to the whole man, as well in reſpect of bodie as ſoule. For this cauſe not onely ſoule but alſo bodie, muſt ſtand in ſubiectiō to Chriſt. Paul ſaith, with the heart *we beleeue to righteouſnes, and with the mouth we make confeſſion to ſaluation.*

1. Cor. 6. 20.

The worſhip of the bodie is called *Adoratiō*, which ſtāds in the bowing of the knee, the bending or proſtrating of the bodie, the lifting vp of hands or eyes. Here it may be demaunded, whether it may be giuē to any other thing thē god, & how far forth. I anſwer thus: The geſture of adoration, is properly a ſignification of reuerence and ſubiection. And therefore adoration may be yeelded to them to whome reuerence, humiliation, obedience, or ſubiection is due. Now

Gods

Gods pleaſure is, that men ſhall be ſubiect firſt of all to himſelfe, and ſecondly to ſome of his creatures: but in a diuers kinde of ſubiection. The ſubiection which is due to God, is abſolute and for himſelf, firſt in regard he is a ſoueraigne Lord of our bodies and ſoules, and conſciences: ſecondly in regard of the infinite excellencie of his diuine attributes, ſpecially that he is the author and giuer of all good things; that he heares and helpes men euery where calling vpon him in the ſecrets of their hearts. And the adoratiō that is don for the acknowledgement and ſignification of theſe things, is the adoration that is proper to God, & is therfore called Diuine or religious adoratiō. And of it Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue.* The angels refuſed this adoration, whē it was giuen thē. Daniel choſe rather to be caſt to the den of the Lyons, then to giue this kind of worſhip to Darius, or at the leaſt to offer occaſion to men to ſuſpect the giuing of it.

Subiection likewiſe is due to the crea-

tures that are ſet ouer vs, or aboue vs by God; either by reaſon of greater gifts beſtowed on them, or by reaſon of the office of gouernment which they beare. And this ſubiection is not abſolute, but in part according to Gods will and for God: that is, to ſignifie the reuerent regard we beare to the gifts of God, and the order which he hath ſet amõg men. And the geſture of adoration done to acknowledge and ſignifie theſe things, is called *Ciuill adoration.* And according as the degrees of dignitie, by reaſon of diuerſitie of gifts and offices are among men, ſo are the degrees of honour and the ſignes of honour or reuerence in geſture, wherefore of the chiefe is the proſtrating of the bodie. Vpon this ground it appeares to be the will of God, that man ſhould yeeld ſubiection, and conſequently adoration, onely to creatures that are more excellent and worthie then himſelfe. Therefore it is not the will of God, that man ſhall be ſubiect to vnreaſonable creatures, and giue to them either ciuill or religious adoration, much leſſe to images. Secondly

ly God will not that we adore the wicked ſpirits beeing his enemies, adiudged to eternall paines, but that we hold them accurſed, as God himſelfe doth. Thirdly good Angels, conſidering they excel men both in nature & gifts, were rightly honoured of the Patriarkes when they appeared: but ſeeing they appeare not now, as they were wont heretofore, no adoration at all is to be giuen to them. Laſtly ciuill or politicke adoration, or the bending of the bodie, without ſinne or iniurie to God, is giuen to men that be in office or excell in gifts: and oftentimes is due by the ordinance of God, and can not without ſinne be omitted. Thus Abraham honoured the Hittites, Ioſeph his brethren, Mephiboſeth Dauid: and Paul ſaith, *Honour to whome honour belongeth.* Of ciuill adoration two caueats muſt be remembred: one that it muſt not exceede the cuſtome of the countrey, where it is performed: the other, it muſt be done as to a meere creature, though it be a prince. If it exceede in either of theſe, it inclines to religious worſhip. Cornelius worſhipped not

Gen. 23. & 43. 2. Sam. 9.

Peter as though he had bin a God by nature, for he knew him to be a man: but he worſhipped him as one that was by extraordinarie grace exalted aboue the condition of men and angels, as though he had bin more then a man, though not ſo much as God himſelfe: and the adoration that is done vnto him to ſignifie and acknowledge this condition of his, is diſallowed of Peter himſelfe. The worſhip that is done to the Pope is ciuill adoration, inclining to Religious honour. Becauſe the kiſſing of the foote is not giuen to any man or Prince vpon earth beſide: and it is giuen to him as he is vicar of Chriſt, hauing power to make laws binding conſcience, and to forgiue ſinnes.

The ſecond point is, that the outward worſhip doth not pleaſe God of it ſelfe, but by meanes of the inward before deſcribed. Againe it is ſpirituall, not by it ſelfe, becauſe it ſtands in bodily actions; but by reaſon of the inward worſhip, whence it proceedes, and whereof it is a ſigne. Moreouer beeing ſeuered from inward worſhip, it is worſhip in ſhew,

not

not worſhip in truth. If the eye be euill, the whole bodie is darke. Chriſt biddes the Phariſies to waſh the inſide of the cuppe and platter, and then all ſhall be cleane. To the vncleane their very mind and conſcience, and all things els are vncleane. Mat. 6. 23. & 23. 26.

The outward worſhip of God, is either generall to all, or ſpeciall to ſome. Worſhippe common to all, is either Church-ſeruice, or houſhold-ſeruice. Church-ſeruice is that which is performed publickly in the congregation of the people of God. The ground of this worſhip is, That we ſeparate not onely from Idols, but alſo ioyne our ſelues to the true Church and people of God. For the Church of God vpon earth is the kingdome of heauen in which righteouſnes, peace of conſcience, and ioy in the holy Ghoſt, with all bleſſings els, are to be found: and out of it is nothing to be found but ſhame and confuſion. Againe the Church of God vpon earth is as it were the ſuburbs of the citie of God, and the the gate of heauen: and therefore entrance muſt be made into

heauen in and by the Church. Hence it is that Luke saith: *And the Lord added to the Church frō day to day, such as should be saued.* When Ieroboam erected golden calfes in Dan and Bethel, priests and Leuites, and such as set their hearts to seeke the Lord, ioyned themselues with Iuda and Hierusalem. And thus also must we do so oft as we liue among Idolaters and superstitious persons.

Act. 2. 47.

2. Chron. 11. 16.

Church-seruice stands in 4. things, *the doctrine of the Apostles* (as Luke calleth it,) *fellowship, breaking of bread,* and *prayer*. By *Doctrine* I vnderstand the hearing of Apostolicall doctrine preached, or the frequenting of sermons. Of it two things are to be taught, first the necessitie, and then the manner of hearing. The necessitie of this dutie appeares by sundrie reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at mount Sina say vnto Moses, *Speake thou vnto vs, and we will heare thee: let not the Lord speake vnto vs least we die.* Exod. 20. 19. To this request of theirs, the Lord yelds

Act. 2. 14.

first

first his approbation, *They haue ſpoken well*: and then his promiſe: *I will raiſe them vp a prophet from among their bre-* Deut.18.17. v.18.
thren like vnto thee, & I will put my words in his mouth, and he ſhall ſpeake vnto them all that I ſhall command him. Indeede theſe words are ſpoken directly & principally of Chriſt: yet other prophets and teachers muſt together with him be vnderſtood: becauſe ſo much was the requeſt of the Iewes. And if it be not ſo, I ſee not the reaſon of adding the words following, *The prophet which ſhall* Act.3.22. v.19.
preſume to ſpeake a word in my name, which I haue not commanded, or to teach in the name of other gods ſhall die. Becauſe theſe things are not incident to Chriſt. Thus then (as I take it) the hearing and preaching of the word by man, was ordained and founded by God himſelfe in Mount Sinai. This ordinance Chriſt renewed, when he ſaid, *The Scribes and* Math.23.2.
Phariſes ſit in Moſes chaire, Heare them. And that this ordinance muſt ſo continue to the end of the world, the prophet Iſai teacheth. *In the laſt daies the mountaine of the houſe of the Lord ſhall be pre-*

pared

pared in the toppe of the mountaines ——: *and many people shall goe and say, Come let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob: and he will teach vs his waies, and we will walke in his pathes*. Secondly, the preaching and hearing of the worde of God is a common & vsuall meanes of god to begin & to confirme faith and all graces of God that depend on faith, and consequently to worke our saluation. Rom. 1. 16. *The gospel is the power of God to saluation to all that beleeue*. v. 18. *from faith to faith*. And c. 10. v. 14. *Howe shall they call on him, in whome they haue not beleeued? and howe shall they beleeue in him of whom they haue not heard? and how shall they heare without a preacher?* 1. Cor. 1. 21. *It hath pleased God by the foolishnes of preaching to saue them that beleeue*. That we may be saued, we must haue a speciall faith: speciall faith requires a speciall worde: and the written word beeing otherwise generall, is made special by application: and this application is effectually made by the ministerie of the word: in which men called thereto, apply

ply particularly to the consciences of their hearers the commandements and the promises of God, and that in the name of God. By this it appeares of what weight and moment this ordināce of God is. Thirdly, vnlesse a man be borne anew by the holy Ghost, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the meanes of this newe birth. 1. Cor. 4.15. *In Christ Iesus I haue begotten you through the gospel.* Gal. 4.19. *My little children of whome I trauell in birth againe vntill Christ be formed in you.* And hereupon the word of God is called the *immortall seed.* The hearing therefore of the word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the word is a note of seruice & subiection to God. Ioh. 8.47. *He that is of God heareth Gods word.* And 10.27. *My sheepe heare my voice and followe me.* Fiftly, the want of the preaching & hearing of the worde, is one of the great curses of God vpon earth. Salomon saith, *Where vision faileth, the people are made naked.* The greatest famine of all

saith

Amos 8.11. saith the prophet Amos, is the famine of hearing the word of God. Ose saith, *the daies of visitation are come, the daies of recompence are come: Israel shall knowe it:* But why? marke what followes: *the prophet is a foole: the man of the spirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word is a meanes to beat downe the kingdome of the deuill, and it is the key of the kingdome of heauen. When the disciples returned from preaching in Iudea, Christ saith, Luk.10.18. that he *saw Satan fall downe from heauē like lightning.* And promising to Peter authoritie to dispense the word, he saith, Mat.16.19. *I will giue to thee the keies of the kingdome of heauen.* Lastly it is the old and ancient practise of the people of God to frequēt and heare sermons. When the Sunamite craued leaue of her husband to goe to the prophet, he said, 2.King.4.23. *wherefore wilt thou goe to daie? it is neither new moone nor sabbath daie.* Hence it appeares to be the auncient practise, to resort to the prophets vpon Sabboths and other daies. And the prophet Isaie foretels, what shall be the practise of men in the newe

Testa-

Testament, who shall say, *come let vs goe vp to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his statutes.* Isai. 2.

To put the matter out of question, I will answer the principall obiections that are made against this ordinance of God: and they are made either by the heretickes called *Enthusiastes*, or by the common multitude. The Enthusiastes alleadge on this manner. First, say they: No creature can worke faith, and regenerate vs: the worde preached is but a creature: for it is no more but a sound consisting of letters and sillables: and the vertue of it can be no more but signifie to vs the will of God. I answere thus: the word preached and the right vse of it, must be distinguished. And the right vse of it is, when we vnderstand it, meditate thereon, endeauour to beleeue and to obey it. Nowe the word preached is of force, not simplie becavse it is preached and vttered, and the sound thereof comes to our eares; but becavse when it is preached, we heare it by the blessing of God, with docible, attentiue,

and

and tractable hearts. And the word whē it is rightly vſed, is no principall cauſe of faith and regeneration, but onely an inſtrument. And it is not an inſtrument, becauſe it hath vertue in it to worke faith and to regenerate, as a medicine hath to heale the bodie (for then it ſhuld be a naturall inſtrument) but it is an inſtrument in this reſpect, becauſe when we heare & meditate on the word, God withall giues his ſpirit to worke that in vs which the word ſignifieth and teſtifieth, and to make vs not onely to heare with our bodily eares, but alſo with the eares of our heartes by yeelding ſubiection. The Lord ſaith, *my ſpirit that is vpon thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth.* Nowe by reaſon of this coniunction betweene the word and the ſpirit, in that the word by the ſenſes conuaies to the mind that which the ſpirit works in the heart: the preaching of the worde is ſaid to be an inſtrument of grace, and no otherwiſe. Secondly it is obiected, that the preaching of the word ſerues for the conuerſion of the elect: and that

Iſa. 59. 21.

no

no man knowes who be elect: whereupon they say that all exhortations to repentance are in vaine. I answere two things: the first, that the minister of the word in preaching is in the iudgement of charity to presume that all his hearers be elect, leauing all secret iudgements to God. Thus Paul in his Epistles calls the Ephesians, Philippians, Thessalonians, &c. Elect. The second is, that the word preached serues indeede principally for the calling and conuersion of the elect, but not onely. For it serues also for the hardening of obstinate sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the prophet Isai, *Goe and say to this people, ye shall heare indeede, but ye shall not vnderstand: make the heart of this people fatte, make their eares heauie, and shut their eies, least they see with their eies, & heare with their eares, and vnderstand with their hearts, & conuert, and he heale them.* And we may not maruaile at this, that the word should be the meanes of the conuersion of some, and an occasion of hardening others. For they which are hardened deserue

Eph. 1. 4.
1. Thes. 1. 4.

Isai. 9. 10.

ſerue to be hardened: and God wil haue mercie on whome he will haue mercie. Thirdly it is obiected, that they which are ordained to ſaluation, ſhall be ſaued, whether they heare the word preached or no: and conſequently that there is no ſuch neede of hearing. I anſwer, it is falſe which is ſaid. They which are ordained to life euerlaſting cannot but heare the word. They which are ordained to the ende, are likewiſe ordained to the means which tende to that ende. Whome God hath predeſtinate, them he hath called. And as many as be ordained to eternall life, ſhall beleeue in Chriſt. In the counſel of God, the ordination of the means is as certaine as the ordination of the ende. The fourth obiection is this. The hearing of the worde is vnprofitable without the ſpirit of God, which is not giuen to all: therefore we muſt waite till we receiue the ſpirit: and then afterward heare. By the like reaſon we might refuſe, meate, drinke, apparell, and all meanes that ſerue to preſerue life. For without the bleſſing of God, they are al vnprofitable: and therefore according

Rom. 8. 30. Act. 13. 48.

to

to this wicked counsell, we should first of all waite till we feele the blessing of God in our bodies: and then afterward should we vse the means. And this were to commit murder. For we must vse the meanes first, and then in the meanes shall we finde the blessing of God. Lastly, it is obiected, that the ministers of the newe testament, are not ministers of the letter, that is, (as they say) of the written and vttered word. I answer, that by the letter we must vnderstand the bare law without the gospel; and it is so called because it was written by the finger of god in tables of stone. 2. Cor. 3. 6. ver. 7.

Obiections of the common people are many. First say some, if Christ himselfe would preach, or an angel from heauen, we would heare, but seeing men like to our selues speake vnto vs, we care not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his roome or stead, and that their doctrine should be accepted, as if the Lord himselfe spake. Luk. 10. 16. *he that heareth you heareth me: he that despiseth you despiseth me.* 2.

Cor. 5. 20. *we are imbassadours for Christ: as though God did beseech you through vs, we praie you in Christs stead, that ye be reconciled to God.* Paul commendes the
1. Thess. 2. 3. Thessalonians, that they receiued his doctrine not as the word of man, but *as the word of God:* and he addes, *that it was so indeede.* Againe it is the will of God that the treasure of his word, should be
2. Cor. 4. 7. deliuered to vs in earthen vessels, that all glorie might be giuen vnto him. Lastly, it was the mind of some in Corinth that they would heare none but Christ: and
1. Cor. 1. 12. for this Paul condemnes them. Secondly there be others that say, that they can read the bible in their houses: and that there be the most perfect sermons of Christ and the Apostles: and hereupon they say that they can as well serue God at home, as they which heare all the sermons in the world. To this I answere, first that the sermons of Christ though they be most perfect in themselues, yet are they not so profitable vnto vs, till they be explaned and applied to our cõsciences in the ministerie of the word: as a loafe of the finest bread is vnfit for nourishment

nouriſhment till it be quartered and ſhiued out vnto vs. Secondly the publike preaching of the word is a part of the publike ſeruice of God: as Paul teſtifieth, ſaying, *Whome I ſerue in the ſpirit in the goſpel of his ſonne.* Therefore men may not at their pleaſure lie lolling at home: but they muſt ioyne themſelues to the congregation and ſerue God in the goſpel of the Sonne. Thirdly there be others that ſay, or at the leaſt thinke; that they haue knowledge enough: and therefore neede not heare and frequent ſermons. But ſuch muſt vnderſtand, that they know but in part: that the miniſterie of the word ſerues to build vs vp til we become perfect men in Chriſt; and that is not till after this life: that the preaching of the word ſerues to teach not onely knowledge, but alſo practiſe of our knowledge: and in this latter reſpect all men muſt be hearers. Fourthly ſome alleadge, that ſermons be ſometime erronious, and conſequently occaſions of errours: & that there is no ſuch thing, that comes by reading: therefore, they ſay, they wil content thēſelues with

Rom. 1. 9.

1. Cor. 12. 13. Eph. 4. 13.

reading. To this Paul answers, *Despise*
1. Thes. 5. 20. *not propheſie*. And whereas ſome might
obiect, that prophets teach falſhoods
oftentimes, he addes further in way of
verſ. 21. answer, *Proone all things, hold that which*
is good. Againe, if by reaſon of the de-
fects of teachers, preaching ſhould be a-
boliſhed, then Reading both publikely
& priuately, though it be an ordinance
of God, ſhould much more be aboliſh-
ed. For in reading there is ſometimes
miſreading, ſometimes no vnderſtan-
ding, ſometimes miſunderſtanding,
ſometimes miſapplying of the word
read: and all theſe defects are helped by
preaching. Fifthly ſome ſay, that if they
ſhould frequent ſermons, they ſhould
be accounted preciſe, and be mocked
for their labour. But we muſt know, that
whoſoeuer is aſhamed of Chriſt, and of
his word, the heauenly Father will be a-
ſhamed of him in the day of iudgement.
It was Nicodemus fault, not that he
came to Chriſt, but that he came to him
by night, beeing aſhamed openly to
profeſſe himſelfe to be a diſciple. Again
others ſay, that there is no good that
comes

comes by ſermons: becauſe they ſay, there is none worſe then they that are common hearers of ſermons. I anſwer, this badneſſe is not the fault either of preaching or hearing, it is onely the fault of the perſons that heare. There are none worſe then ſuch as be common frequenters of tauernes: and yet the buying, ſelling, and drinking of wine is not vnlawfull. Such as were hearers of the ſermons of our Sauiour Chriſt, were of foure ſorts: three of them bad, and one onely good. Laſtly, ſome ſay they will prouide for their bodies, and leaue their ſoules to God. But the commandement of Chriſt is, *Seeke firſt of all the kingdome of God and his righteouſnes.* By this which hath bin ſaid, it appeares, that we are all bound in conſcience to frequent ſermons ſo oft as libertie, abilitie, and opportunitie ſerues: and that they greatly offend God, that ſeldome or neuer frequent the congregation, but giue themſelues libertie for hearing to doe as they liſt: and ſuch ought to be reformed by the authoritie of the Magiſtrate.

Thus much of the neceſſitie of hearing: now followes the manner of hearing. In the right hearing of the word, two things are required. The firſt, that we yeeld our ſelues in ſubiection to the word we heare: the ſecond, that we fixe our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, muſt be done with reuerence, and reſpect to his word. Subiection to God muſt be yeelded in giuing ſubiection to his word: and our cleauing vnto God muſt be by fixing our hearts vpon his word. Subiection to the word is preſcribed, when Paul ſaith, *Let the word of God dwell in you plenteouſly.* Now, it dwells in vs, when we keepe it in memorie, and with all giue vnto it a ſoueraigntie and ſuperioritie ouer vs, ſuffering our ſelues to be ruled by it. Subiection is yeelded by faith, feare, humilitie.

Col. 3. 16.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promiſe, commandement, or threat. For this Paul commendes the Theſſalonians, that

that they receiued the *word with much assurance*. Without this faith, the word is but a dead letter. Whē the old Hebrues heard the word, it was not profitable vnto them, *because it was not mixed with faith.* 1.Thess.1.5. Hebr.4.1.

Feare likewise in respect of the word which we here, is required. It is the right feare of God, to feare God in his word; and to auoide the breach of it. The prophet Isai saith, that the Lord hath respect to them that are of contrite heart, *and tremble at his word.* Isa.66.2.

Humilitie in hearing is necessarie, that we may humble our selues before god, by means of the word we heare. In this regard S. Iames bids vs receiue the word of God with *meekenes*. When Iosias heard the Law read, his heart melted within him, and he humbled himselfe. The Iewes at the sermon of Peter, cried out, beeing pricked in their hearts, *Men and brethren, what shall we doe to be saued.* Iam.1. 2.king.22.19. Act.2.37.

To come to the second point. Our hearts are fixed on the word of God, two waies. First, when we make it our

treasure by louing it aboue all things,& by placing our principall delight in it. Consider the example of Dauid: *The* Psal. 119.72.97. *Law of thy mouth* (saith he) *is better vnto me then thousands of gold and siluer*: and, *Oh,how doe I loue thy law, it is my meditation continually.* And he that will be a good hearer,and make any proceeding in the schoole of Christ, must in the true affection of his heart preferre the law of God aboue all earthly things.

Againe, we fixe our hearts vpon the word, when we make it our stay and foundation to build our selues vpon it. Thus Iude bids vs *build our selues on our* Iud.20. *most holy faith*, that is, vpon the word of God beleeued. The world,in which we liue,is like a troubled sea:in it we find no stay or footing for our selues: therefore we must lift vp our hands to the word of God and make it our stay or foundation. It is a foundation two waies. First, of our actions. Thus Dauid said, that Psal.119.24. the statutes of God are the men of his counsell. When Rebecca felt two twinnes to striue in her wombe, shee went streight *to aske the Lord*, that is,the prophet

prophet of the Lord. And the like muſt we doe for all our actions. Furthermore, the word and doctrine of ſaluation is the foundation of our comfort both in life and death. *Remember* (ſaith Dauid) *the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt: it is my comfort in my trouble. For thy promiſe hath quickned me.* Paul ſaith, that the hope we conceiue, is by patience & the comfort of ſcriptures. God hath made promiſe of his preſence, fauour, aide, and protection in life and death, to them that truſt him in his word: in this muſt we ſtabliſh our hearts in all our ſorrowes and troubles, and againſt the feares of death and damnation.

Pſal.119.49,50.

Rom.15.4.

Thus much of the firſt part of the publike worſhip of God in the hearing and frequenting of ſermons: the ſecond followes, namely, Fellowſhip.

Fellowſhippe is a worke of mercie, ſtanding in the reliefe of them that be in neede. And it is an excellent part of the worſhip of God: as he himſelfe teſtifieth. *To doe good and to diſtribute forget not: for with ſuch ſacrifices God is wel pleaſed.*

Hebr.13.16.

Act.10.4. *ſed.* The almes of Cornelius did aſcend vp in the preſence of God in heauen, as incenſe.

For the better vnderſtanding of this fellowſhip, I will conſider fiue things. Who muſt releeue? how relieue muſt be giuen? and how many waies: in what order? and with what minde?

For the firſt, the ſcripture makes two kinde of men; one that haue poſſeſſions, and are giuers; the other, ſuch as be in neede, and are receiuers. And there is no third ſort mentioned in the word. For all muſt either be giuers or receiuers. The man that gets his liuing with the labour of his hand, *muſt labour for this ende, that he may haue to giue to him* Eph.4.28. Luk.21.3. *that needeth.* The poore widow caſt *her mite into the treaſurie.* Ioh.13.29. Chriſt was poore, and yet he gaue almes. Such as could not bring veſſels of gold to the building of the Tabernacle; yet, if they brought goates haire and rammes skinnes, it was accepted. And they which are of any abilitie at all, be it neuer ſo ſmall, ſhould giue ſomething be it neuer ſo little, in regard that releefe is the

the honouring and worshipping of God.

For the second, How much? I answer two things. First that euery particular man must giue according to his abilitie, and *if neede require, beyond his abilitie.* 2.Cor.8.3. Paul commendeth the Macedonians for their liberalitie. For (saith he) *to their power (I beare recorde) yea beyond their power they were willing.* And where he saith beyond their abilitie he sets downe a caueat afterward: *Neither is it that other* vers.13. *men should be eased and you grieued.* The second point is, that euery Bodie or church yeeld a sufficiencie of releefe to their owne poore, and that from themselues if it be possible: if not, by helpe from others. And this Paul teacheth, when he requires, *that Churches be not* 1.Tim.5.16. *charged to the end that there may be sufficient for them that are widowes indeede.* And that there alwaies be a sufficiencie, three caueats must be obserued. The first, that they which can labour, must be forced to labour, and if they will not, they must not be releeued. This is the 2.Thess.3.10. order that God hath set downe. Abilitie

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For the ſecond, How much? I anſwer two things. Firſt that euery particular man muſt giue according to his abilitie, and *if neede require, beyond his abilitie.* 2. Cor. 8. 3. Paul commendeth the Macedonians for their liberalitie. For (ſaith he) *to their power (I beare recorde) yea beyond their power they were willing.* And where he ſaith beyond their abilitie he ſets downe a caueat afterward: *Neither is it that other* verſ. 13. *men ſhould be eaſed and you grieued.* The ſecond point is, that euery Bodie or church yeeld a ſufficiencie of releefe to their owne poore, and that from themſelues if it be poſſible: if not, by helpe from others. And this Paul teacheth, when he requires, *that Churches be not charged to the end that there may be ſufficient for them that are widowes indeede.* 1. Tim. 5. 16. And that there alwaies be a ſufficiencie, three caueats muſt be obſerued. The firſt, that they which can labour, muſt be forced to labour, and if they will not, they muſt not be releeued. This is the order that God hath ſet downe. Abili- 2. Theſſ. 3. 10.

tie

tie to labour in his kind is as good as land and reuenewes; and therefore the neglect of labour is as much to the hurt of Church and common wealth, as the contempt of gold, siluer, land. Againe the Lord requires that men labour for this ende, that *they may eate their owne bread, and that* (as much as possibly may be) *nothing be wanting vnto them.* The second is, that vaine and superfluous expenses in feasting, costly apparell, and gaming be cut off. For by these things men disable themselues to doe the good they ought to doe. The third is, that in extreame necessitie, when there is no other way of releife, men must sell their goods that the poore may be releeued. Thus must the commaundement of Christ be vnderstood, *Sell that which you haue and giue almes.* And the Psalme, *The righteous hath dispersed and giuen to the poore.* And in this case did they of Hierusalem sell their possessions & giue to euery man, according as they had neede.

2 Thess. 4. 12.

Luk. 12. 33.
Psal. 112. 9.
Act. 2. 45.

Touching the third point, there be three waies of releeuing. The first is, the giuing

giuing & beſtowing of any part of our owne goods: and this is commonly called *Almes*: and it is to be giuen for the releefe of ſuch as want both poſſeſſions and abilitie to helpe themſelues by labour. The ſecond is, *Free-lending* of goods or money to ſuch as can liue of themſelues in part, if they be thus helped. This dutie hath the Lord ſtraighly commaunded in reſpect of the poore, that they borrow freely, and borrowe ſufficient. But alas, this worke of mercy is little or nothing regarded. If there be hope of any thing to be lent, the rich preſently ſeaze vpon it with their intereſt: ſo as there is no place for the requeſt of the poore. The third way of releife is to forgiue dues and debts to them that are fallen to decay without their owne default. Reade and conſider the practiſe of Nehemias. cap. 5. v. 9. Deut. 15. 7. Luk 6. 35.

The fourth point is, what order is to be vſed in releeuing. The anſwer is, that the poore may not be ſuffered to gather their almes from dore to dore by begging. For this is a proclamation to the world of mens hardneſſe of heart and want

want of charitie, when releefe is not to be had but by crying and calling. Again in the almes that is obtained by begging no proportion is obſerued: for the bold and inſtant begger gets all, and the reſt haue little or nothing. Laſtly, to ſuffer wandering and begging for releefe is to ſet vp a ſchoole of idleneſſe. For when it is knowne that the poore may be ſuffered to begge, all thought of taking paines for a liuing by many is laid aſide, and begging is made an occupation, and beggers ſhall haue their Apprentiſes as men of Trade; as it hath beene heretofore. What then is the right order of diſpēſing releefe? I anſwer, that cōuenient releefe muſt be collected, & accordingly deuided to the poore by fit and able men. Among the Iewes, tithes and offerings for the poore were brought into ſtore houſes, and into the treaſurie of the Temple: that they might afterward be deuided according to euery mans need. Poſſeſſions ſold to releeue the poore in the primitiue Church, were laid downe at the Apoſtles feete. And the Apoſtles mooued by the ſpirit of God ſet downe this

Deut. 14. 24. Nehem. 10. 39. Luk. 21. 1.

this order, that wise & godly men must be chosen to gather and dispense the releefe of the poore. By Gods prouidence like order is established in this our Church and land: and because it is the ordinance of God, all men must seeke to further it: and they that shall neglect their dutie herein wittingly and willingly, are not in this point friendes of God and their countrie.

The last point is, with what minde must we giue releefe? I aunswere: first, with a thankfull mind to God. For we must consider that God hath giuen Christ to vs: and hereupon in way of thankfulnesse we must giue our selues, our bodies, soules, goods, and all we haue to God for his honour and glorie. And hauing thus dedicated and giuen our selues to God, then shall we be able to giue part of our goods in way of releefe to the poore. Paul commends the Macedonians for their rich liberalitie. But what was the ground of it? They gaue *their owne selues* (saith he) *first to the Lord, and after vnto vs by the will of God.* 2. Cor. 8. 5.

After the cõuersion of Tyrus, *the marchan-*

Isai.23.18. *chandise and the gaine thereof is sanctified to the Lord.* And what of this? marke what the prophet addeth: *Her marchãdise shall not be laid vp and kept in store,* 2.Cor.13.3. *but it shall be for them that dwell before the Lord to eate sufficiently, and to haue durable clothing.* Secondly, releefe must be giuen in loue: becauſe the poore be our fleſh. *If a man giue all his goods to the poore, and haue no loue it is nothing,* ſaith S. Paul. Thirdly in releefe there must be pittie and compaſſion. The prophet Isai ſaith, *we must plucke out our hearts to* Isai.58.10. Heb.13.3 *the hungrie.* And we are commaunded to remember them that be in bondes as though we were bound with them, and them that be in affliction, as if we were afflicted with them. Fourthly, releefe must be giuen in ſimplicitie. Rom.12. *He that diſtributeth in ſimplicity.* Nowe ſimplicitie is, when in this action we aime neither at profit nor praiſe, but only intend to pleaſe and obey God. To this purpoſe ſaith Chriſt, that when we giue our almes, *the left hand must not* Mat.6.3. *knowe what the right hand doth.* Becauſe we may not ſeeke to pleaſe our ſelues or men

men in our almes, but simply to approue our hearts to god. Fiftly cheerefulneſſe is required. The Lord loueth a cheerefull giuer. Paul bids rich men that *they be readie to diſtribute and communicate.* To this purpoſe Salomon ſaith, *Say not to the neighbour, goe and come againe to morrow, and I will giue it thee, if thou haſt it nowe.* And Iob ſaith, that he neuer reſtrained the deſire of the poore, nor made the eie of the widow to faile. The ſixt thing required is bountifulneſſe, which the Lord commaundeth by bidding vs to open our hands to the poore: and promiſing plentifull rewarde. He that *ſoweth in bleſſings*, that is, plentifully, *ſhall reape plentifully.* The ſeuenth is iuſtice, whereby we giue releefe of our owne. Mercie will not ſtand with iniuſtice: and the Lord bids vs deale our *owne bread to the poore.* The laſt thing is, that releefe muſt be giuen not in hypocriſie but in trueth. 1. Ioh. 3. 18. *Let vs not loue in word neither in tongue onely, but in deede and trueth.* Saint Iames notes it as a vaine thing to ſay to the hungrie & naked, warme your ſelues and fill your

1. Tim. 6. 18.
Prou. 3. 28.
Iob. 31. 16.
Deut. 15. 11.
2. Cor. 9. 6.
Iſai. 58. 7.
Iam. 1. 16.

bellies, when as things needefull are not giuen them.

Thus much of releefe: nowe we are to be exhorted to practiſe this dutie before ſaid and that in the maner before preſcribed. Inducements hereto are many. Firſt it is the commandement of God to giue releefe: and for the better inforcing hereof, he hath added his promiſe, *Bleſſed are the mercifull for they ſhall obtaine mercie:* and his threat, *There ſhall be iudgement mercileſſe to him that ſhewes no mercie.* Hereupon the ſentence of condemnation ſhall proceede according to the neglect of workes of mercy: *I was naked and ye fedde me not: I was hungrie and ye clothed me not, &c. goe ye curſed into hell fire prepared for the deuill and his angels.* The ſecond inducement to giue releefe is from the excellencie of the worke, & that in ſixe reſpects. Firſt of all, Releefe is the beſt kind of thrift or husbandrie that is: *He that ſowes plentifully ſhall reap plentifully,* ſaith the Lord. Where the poore are compared to ground readie dreſſed and tilled to our hands, without any coſt or labour on our

Mat. 5. 7.

Iam. 2. 13.

2. Cor. 9.

on our parts: and our releefe is ſeed caſt vpon this ground: and for our paines in ſowing of it, we are promiſed by God to reape the whole croppe our ſelues. Secondly giuing of almes is not giuing but lending, and that to the Lord, who in his good time will returne the gift with increaſe. Thirdly releefe is the beſt exchange that can be: for thereby we change an earthly treaſure into heauenly, as our Sauiour Chriſt, *Giue almes ---: and lay vp treaſure in heauen* Fourthly, releefe is a token or ſigne of Gods mercie to vs ward. Salomon ſaith, *By mercie and truth ſinnes are forgiuen:* that is, within our conſciences, we know them to be forgiuen. And in this ſenſe Paul bids rich men, *lay vp a good foundation againſt the time to come:* not becauſe our ſaluation is founded on the works of mercie; but becauſe by them we are to make our ſaluation ſure and certen vnto vs. Chriſt bids vs make friendes of the mammon of iniquitie, that they may receiue vs into the euerlaſting Tabernacles: & this they doe, when they pray for men that are mercifull, and giue teſtimonie of them,

Prou. 19. 17.

Luk. 12. 33.

Prou. 16. 6.

1. Tim. 6. 19.

Luk. 16. 9.

them, that they are such as are to enter into the kingdome of heauen. The mercie and bowells of compassion that is in vs, is as it were a print and stampe of the mercie of God set in our hearts: and therefore by the little sparke of mercie in vs, we know the fulnes of his mercie. Sixthly, by giuing releefe we come to a right vse of our goods: *Giue almes*, saith Christ, *and all things shall be cleane vnto you*: that is, whereas you are giuen to couetousnes and oppression, repent hereof, and testifie your repentance by almes deedes: then shall this sinne of couetousnes be redressed, wherewith your liues are defiled, and ye shal likewise haue the pure vse of your goods, which now you want. The physitian sometime speakes in like manner: Your disease comes of fulnes, abstaine or fast, and you shall be well. Lastly, releefe some times is a meanes of satisfaction to men. For restitution is a necessarie worke of repentance. And when it is vncerten to whom restitution is due, by almes we are to make a supplie thereof. Thus Daniel saith to Nabcuchadnezzar, who had in-

Luk. 11. 41.

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riched himselfe by oppression, *O king, breake off thy sinnes by mercie.* Zacheus in his cōuersion restored fourefold for all his knowne oppressions and deceits, & becausse many of them were forgotten or vnknowne, therefore in way of some recompence, he gaue halfe his goods to the poore. By the consideration of these and many other excellencies of this worke, we are to stirre vp our selues to releefe. The third inducement is from examples. Christ beeing the fountaine of riches, became poore to make his enemies rich. When the marchants of Tyrus repented, they left off to hoard vp riches and gaine, according to their old manner, and dedicated them to holy vses, and part thereof to the poore. Like was the mercie of Iob, and the mercie of the beleeuers of the primitiue Church, who in the case of extreame necessitie, sold their goods and gaue to euery man as he had neede.

Dan. 4. 24.

2. Cor. 8. 9.

Isa. 23. 18.

Iob 31. 16.

To excuse the neglect of this dutie, men haue sundrie shifts: some say, they are poore and haue but little: and therefore they can giue no releefe. But such

must know, that if there be a willing minde, a man is accepted according to
2.Cor.8.12. that he hath, and not according to that he hath not. The widowes myte giuen of her penurie, was more respected of Christ then the abundance of the rich. Others plead, that if they shall vse to giue releefe, they shall want themselues.
Prou.28.27. I answer, No: for Salomon saith, *they that giue almes shall not want:* and againe;
Eccles.11.1. though the goods we giue seeme to be lost, and as it were cast into the sea, yet shall they be found againe. Some againe say, they must spare for their children: I
Psal.37.25. answer with Dauid, *The righteous shall not be forsaken, nor their seede begge their bread.* One man may, as Lazarus, but not both the righteous and their seede. Such as set their hearts to gather for their children, withdraw themselues commonly from releeuing the poore: and by this meanes bring a curse vpon their owne goods. And for the execution of this curse, some one or other of the posteritie riotously makes hauocke of all. Some againe there be that will giue no almes, because the poore are

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lewd and wicked and idle, and abuse their almes. I answer thus: When Paul had saide, that idle persons which will not labour must not eate, he addes one thing further, *that we must not be wearie of well doing.* And though it so fall out, that the tongues of the poore curse vs, yet if we releeue them, their loines(as Iob saith)shall blesse vs. 2.Thess.3.13. Iob 31.20.

The third part of Church-seruice is tearmed by S. Luke, *Breaking of bread.* Wherby two things are signified, feasts of loue, which the first Christians obserue,and the vse of the Lords supper at the ende thereof: which in the N.Test, as also baptisme is a part of the seruice of God. And of it two things must be considered, the necessitie and the manner. The necessitie of vsing the Lords supper according to the custome of the Church whereof we are members, appeares, becausе it is a part of Gods worship, and becausе we are bound to it by commandement, *Let a man proouе himselfe, and so eate of this bread and drinke of this cuppe.* In the olde testament, he that had neglected to eat the Passeouer, 1.Cor.11.28. Numb.9.13.

hauing libertie and opportunitie ſo to doe, was cut off from the people of God. Now, looke what regard was had of the Paſſeouer in the old teſtament, the ſame muſt be had of the Lords ſupper in the new Teſtament.

By this which hath bin ſaid, a double abuſe is diſcouered. The firſt, that men depart the congregation in the time of the adminiſtration of Baptiſme, as though it were no part of Gods worſhip, and nothing concerned them. The ſecond is, that men take libertie to themſelues to receiue the Lords ſupper as oft & as ſeldom as they liſt; as though it were a thing indifferent, that might be done or not done. They alleadge for themſelues, that they are not in charitie, or that they are fallen into ſome one ſinne or other: and therefore if they ſhould communicate, they ſhould eate iudgement to themſelues. I anſwer, if they be out of charitie, they ſhould reconcile themſelues to God and men, & beeing fallen into any ſinne, they ſhould renew their old repentance without delay, and ſo come to the Lords table: and

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by abſtaining, they doe nothing els but double their ſinne. For they continue in their olde ſinnes, and breake the commandement of God touching the vſe of the Sacrament.

The right manner of vſing the Lords ſupper ſtands in three things. The firſt, is the obſeruing of the inſtitution without addition, detraction, or chaunge. The ſecond is, that the communicants muſt bring not onely a true faith, and the firſt initiall repentance, but alſo a renewing of them both in reſpect of new and daily ſinnes. The Corinthians, had both faith and repentance, yet becauſe they failed in this point of the renouation of their faith and repentance, they are ſaide many of them to be vnworthy receiuers and to eate iudgement to themſelues. The third thing is, that the Sacrament muſt be applied to his right ende. And therefore it muſt be vſed as a meanes to lead vs to Chriſt, as a meanes to confirme our faith in him, as a ſigne of thankfulnes to God, and as a meanes to increaſe loue among men. Thus is the Lords ſupper euermore to

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be vſed. Hence it follows, that it is greatly profaned and abuſed in the Church of Rome. For it is vſed onely in one kind againſt the inſtitution, and it is applied to ſuperſtition againſt the right end, in that it is made a meanes to conferre grace, and that by the very worke done.

The fourth part of Church ſeruice is *publike praier*, at which all are to be preſent and to aſſiſt in the congregation. For this is a due or a debt which we owe vnto God: as Dauid ſaith, *Praiſe waiteth for thee in Sion, and to thee ſhall the vowe be performed*. To this hath God annexed the promiſe of his preſence: *If two or three be gathered togither in my name, there am I in the middeſt of them*. The petition of an whole corporation iointly togither is more effectuall then the petition of one ſingle man: and ſo the prayer of the congregation is of greater force then the praiers of priuate perſons. In this regard Dauid ſaith, *that the Tabernacles of God are moſt amiable vnto him*, and that he had *rather be a dore keeper in the houſe of God, then dwell in the*

Pſal.65.1.

Mat.18.20.

Pſal.81.1.

tents

tents of vngodlineſſe. Zacharie foretelleth the practiſe of true beleeuers in the newe teſtament, ſaying, *they that dwel in one cittie ſhall goe to another ſaying, vp let vs goe and praie before the Lord, and ſeeke the Lord of hoſts: I will goe alſo*. And this hath bin accordingly accompliſhed. For Chriſtians of the primitiue Church cõtented themſelues with any place ſo they might haue libertie to aſſemble themſelues to pray vnto God. Zach. 8. 22. Act. 16. 13.

The manner of our aſſiſting in publike praier is this. Miniſters in teaching are the mouth of God to the people: & in praying they are the mouth of the people to God, and therefore muſt the people in feruent affection lift vp their hearts vnto God, and in minde giue aſſent to the prayers made in the name & behalfe of the congregation by their teachers: and for this cauſe it is, that we are all to ſay, *amen*. Hence it appeares to be a fault, to depart the congregation in the time of praier: to ſit and thinke nothing as though we had no ſoule: to haue our mindes drowned in worldly affaires, and to be wandring to and fro. 1. Cor. 14.

Thus

Thus we see that Church seruice stands in the right maner of hearing the word, of praying, vsing the Sacarments, and workes of mercie. Hereupon many are to be aduertised to amend and acknowledge their ignorance, who thinke that if they say the beleefe, tenne commandements and the Lords prayer when they are in the congregation, God is serued and worshipped of them to the full; though otherwise they profit little or nothing by the word, praier, or Sacraments.

Thus much of Church-seruice: now followes houshold seruice. Of it three things are to be considered. The first is, that of necessitie in euery family worship and seruice is to be directed vnto God. This is the commandement of God, *Lift vp pure handes in euery place:* and therefore in the familie. Zacharie foretelleth, that when God shall powre forth the spirit of grace and prayer vpon men in the latter daies, *then euerie family apart shall mourne for their sinnes,* whereby they haue crucified Christ. The place where Adams family assembled

1. Tim. 2. 8.

Zach. 12. 11.

bled is called *the face of God*; because there they praied vnto God and offered sacrifice, & there likewise he testified his fauour and presence to thē. Iosua saith, *I and my household will serue the Lord.* Cornelius feared, that is, serued god with his whole household. Paul saith, Priscilla & Aquilla salute *you and the Church in their house.* Nowe the Church is said to be in their house, not onely because it was the place of the congregatiō, but because in regard of gods worship, it was, as it were, a little Church. A family cannot stand without the blessing and protection of God: and this blessing is annexed to the worship of God. For godlinesse hath the promises of this life and the life to come. Lastly the families in which God is not worshipped, are no better then companies and conspiracies of Atheists. For this is one propertie of an Atheist not to cal vpon God. Let all such persons marke this doctrine, that thinke it sufficient, if they pray in the congregation.

Gen. 4. 14. Iosu. 24. 15. Act 10. 2. 1. Cor. 16. 19. Psal 14.

Though it be thus necessarie (as we see) that God be worshipped in euery family

family apart: yet is the time, and place, and manner of this worship, left free to the Christian wisdome and discretion of men.

The second point to be considered is concerning the parts of this worship, and they are two, *Instruction* and *praier*. Instruction standes in teaching & learning, and it is called by Paul the *Instruction and information of the Lord.*

Eph.6.4.

Instruction must be of three things. First of the commaundements of God. Deut.6.6. *Thou shalt rehearse them continually to thy children.* And whereas housholders might alleadge that their children and seruants are dull of conceit, & wil not learn that which they are taught, the Lord giues a further charge to parents to vrge and repeate the commandements. For the word translated [*to rehearse*] signifies to sharpen the commãdements vpon children, as men vse to sharpen a stake that it may enter into the ground. Againe parents are commanded by God, *to commande their children that they obserue the wordes of the lawe.* This was the commendation A-

Deut.32.46.

braham

braham, *I know Abraham* (saith the Lord) *that he will commande his sonnes & his household after him, that they keepe the waie of the Lord to doe righteousnesse and iudgement.* Gen 18.19.

Secondly there must be instruction in the familie concerning all ordinances of God. Thus the Israelites were commaunded to teach their children the meaning *of the Passeouer*, the *meaning of the oblation of the first borne vnto God*, the meaning *of the twelue stones* that were taken out of Iordan and were erected in Gilgal. Exod.12.26. & 13.14. Iosua.4.21.

Thirdly there must be instruction touching the workes of God, whether they be iudgements or mercies. Parents are bidden by god to teach their sonnes and their sonnes sonnes the things that they haue seene. Ezechias after his recouerie from a deadly sicknes, in way of thankefulnesse saith, *the father to the children shall declare thy trueth.* Deut.4.9. Isai.38.19.

The second part of houshold seruice is priuate praier: of it I haue spoken before. Therefore I proceede. The third point to be considered, is concerning the

the person to whome belongs the care and charge of houshold seruice: & that is the master of the family. His office is two-fold. The first is to prepare and fit his familie to the worshippe of God, whether publike or priuate. Whē Iacob was to worship god in Bethel he caused his family to clense themselues. Iob cals *his children and sanctified them.* Now this clensing or sanctifying of the familie stands in two things: the first is to purge it of all open vices as much as may be: the second to cause euery person, at the least, outwardly to walke in the waies of God. King Ezechias, when the Priests and Leuites were negligent, and men of certaine tribes were not prepared to receiue the Passeouer, he made a supplie of this want by his praier, & was heard. In the like case, like is the dutie of the housholder within his owne familie.

Gen 35.2.

Iob.1.5.

2.Chr.30.18.20.

That this may the better be effected, the charge of teaching and instructing is laid vpon euery master of a familie by expresse commandement. *Thou shalt rehearse them to thy children.* Paul saith, the wife must *aske hir husband at home:* thereby

Deut.6.6.
1.Cor.14.35.

thereby signifying, that he must instruct and teach all persons in his family. And in the second place, the wife is to do the like. Bathshabe instructeth Lemuel, that is, her sonne Salomon. Lais and Eunice bring vp Timothie *in the Scriptures of a child*. And that this teaching may not be in vaine, the master of a familie hath authoritie giuen him to commaund them whome he teacheth, to walk in the waies of God, as Abraham did. It is obiected, that if a master of a family must teach & exhort, he must then doe the office of a Ministers: for he can doe no more but teach and exhort. I answer, that teaching by the master of a family differs in kind from the teaching of the minister, as the gouernment of the housholder from the gouernment of the magistrate. For the housholder teacheth onely by the authoritie of a father or master: whereas ministers of the word teach & exhort by the authoritie and name of God: as Paul saith to Titus, *Speake, and exhort, and reproue with all authoritie*. Secondly ministers in teaching, are in the roome and stead of Christ, & beare his

Pro. 31. 1.
2. Tim. 1. 3.
Math. 3. 15.
Deut. 32. 46.
Gen. 18. 19.
Tit. 2. 15.
2. Cor. 5. 20.

perſon as Imbaſſadours: hereupon they which heare them, heare Chriſt, & they that deſpiſe thē, deſpiſe Chriſt: & hereupon they are called in ſpeciall manner *men of God, ſeruants of God:* and it is not ſo with houſholders in teaching and exhorting: for they beare only the priuate perſons of maſters, fathers, husbands, when they teach. Thirdly teaching in the family is but a preparation to publike teaching, that all perſons may the better profit by the publike miniſterie. Laſtly priuate teaching dependes on publike teaching, and muſt be ruled by it. For men may not teach at their pleaſures, what thy will in their families, but ſuch doctrine as they haue learned and receiued from the publike miniſterie. And thus, albeit the matter of doctrine be one and the ſame in the houſe and in the Church: yet is not the office of teaching one and the ſame.

Againe it is demaunded, ſeeing the Maſter of a family muſt teach them of his own houſe, whether he is to do it by himſelfe in his own perſon, or by a deputie. I anſwer, as much as poſſibly may

be

be, he is in his own perſon to performe this dutie: yet in the caſe not of negligence, but of neceſſitie, when the family is great, and he is not ſo able to teach, & is withall imploied in publike affaires, and thereupon oftentimes abſent, he may haue his deputie to teach in his roome. Thus Abraham performed the waightieſt matter that concerned the eſtabliſhment and continuance of his familie, not by himſelfe but by his ſteward: as namely, the choiſe of a wife for his ſonne Iſaac. Gen. 24.

The ſecond office of the maſter of the family is, to be the principall agent, doer, & directer in the worſhip of god within his family. For this cauſe the 4. commandement is giuen firſt of all and principally to the maſter of the family: that he might ſee the Sabbath kept, and be a principall doer in all parts of Gods worſhip. The companie of the diſciples were the houſhold of Chriſt: & he himſelfe did adminiſter all partes of Gods worſhip with them, and among them. Luk. 22. 27.

Thus houſholders ſee their dutie: & they muſt in the next place be admoniſhed

shed and exhorted with conscience to performe the same. Let the example of Moses be considered. He was to do seruice to God and his countrie in Egypt, and when he was now in his iourney in a certaine Inne, the Lord withstood him, & made as though he would haue killed him. But for what cause? Surely he had not sanctified and purged his owne familie: and that appeares, because he had not circumcised his childe. Men in our daies may looke for like iudgemēts, that liue in the like negligence.

Exod. 4. 24.

The last kinde of worshippe is that which concernes the person of euery particular man in his place and calling: and that is to keep and maintaine faith, that is, true religion, and hope of euerlasting life, and a cleere conscience before God and man. This is the right seruing of God, and not to babble a fewe wordes either in the morning or euening without vnderstanding or affection. Thus much Paul teacheth in his owne example. *In the way* (which some call heresie) *I worship the God of our forefathers, beleeuing all things written in the lawe*

Act. 24. 14, 15, 16

law and the prophets, hauing hope of the resurrection of the iust and vniust, and endeauouring to keepe a cleere conscience before God and men.

That this personall worship may be perfourmed and continued, two things must be practised. The first is the priuate reading and searching of the scriptures. This was the common practise of the Iewes: *search, or, ye search the scriptures.* The scriptures are *a light shining in a darke place:* we therefore must attend vnto them, while we are wandring in the night of this worlde: and we cannot attend vnto them, vnlesse we read them. The word of God is *the sword of the spirit:* and there is no handling of this sword, vnlesse we be well acquainted with it. Dauid a prophet, did vse to read and meditate in the scriptures. Daniel taught by reuelatiō, did read for al this, the prophet Ieremie. Great is the neglect of this dutie in our daies. In many houses, ye shall finde a faire paire of tables, but no bible at all. Others cannot finde in their hearts to disburse so much money as will buy them a bible: others

Ioh. 5. 39.

2. Pet. 1. 19.

Eph. 6.

Dan. 9. 2.

take delight in reading of ballads, and idle discourses, & haue no mind to reade the scriptures. It is an euill signe. When the stomacke refuseth meats, it is sicke: and when there is no delite nor sauour in Gods word, it argues the wickednes of the heart. For the scripture is like spice, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it. Isai. 5. 13. *My people goe into captiuitie, because they want knowledge.* Prou. 28. 9. *He that turnes his eare from hearing the law, his very praier is abominable.*

The second means to maintain faith, hope, good conscience, is priuate, or secret praier. Isaac went out in the euening to meditate or praie. Moses *praied forty daies and forty nights for* the children of Israel. Samuel saith, *God forbidde that I should sinne against God, and cease to pray for you.* Dauid praied three times, & seuen times a daie. Christ, who was not subiect to sin as we are, went often apart and praied, and continued in praier whole nights. Paul in sundrie epistles calls vpon the faithfull for priuate praier, as when he bids them, *pray continually.*

Gen. 24. 63. Deut. 9. 18.

2. Sam. 12. 23.

Psal. 55. 18. & 119.

Luk. 6. 12.

1. Thes. 5.

It may be ſaid, howe ſhall we maintain true faith, or religion, when by reaſon of manifold diſſentions, we cannot tell which is the true religion. I anſwer, ſubiect your hearts & liues to God, and obey him in his commandements, and ye ſhall certainely knowe and be aſſured without faile of the trûe religiō. For God reueales *his couenant to the humble.* Pſal.25.14. And Chriſt ſaith, *If any will obey his fathers will, he ſhall knowe, whether his doctrine be of God or no.* Ioh.7.17. Let this be remembred. For the way to the attainement of trueth, is not inquirie by ſubtile diſputation, vnles humble obedience to god, go withall.

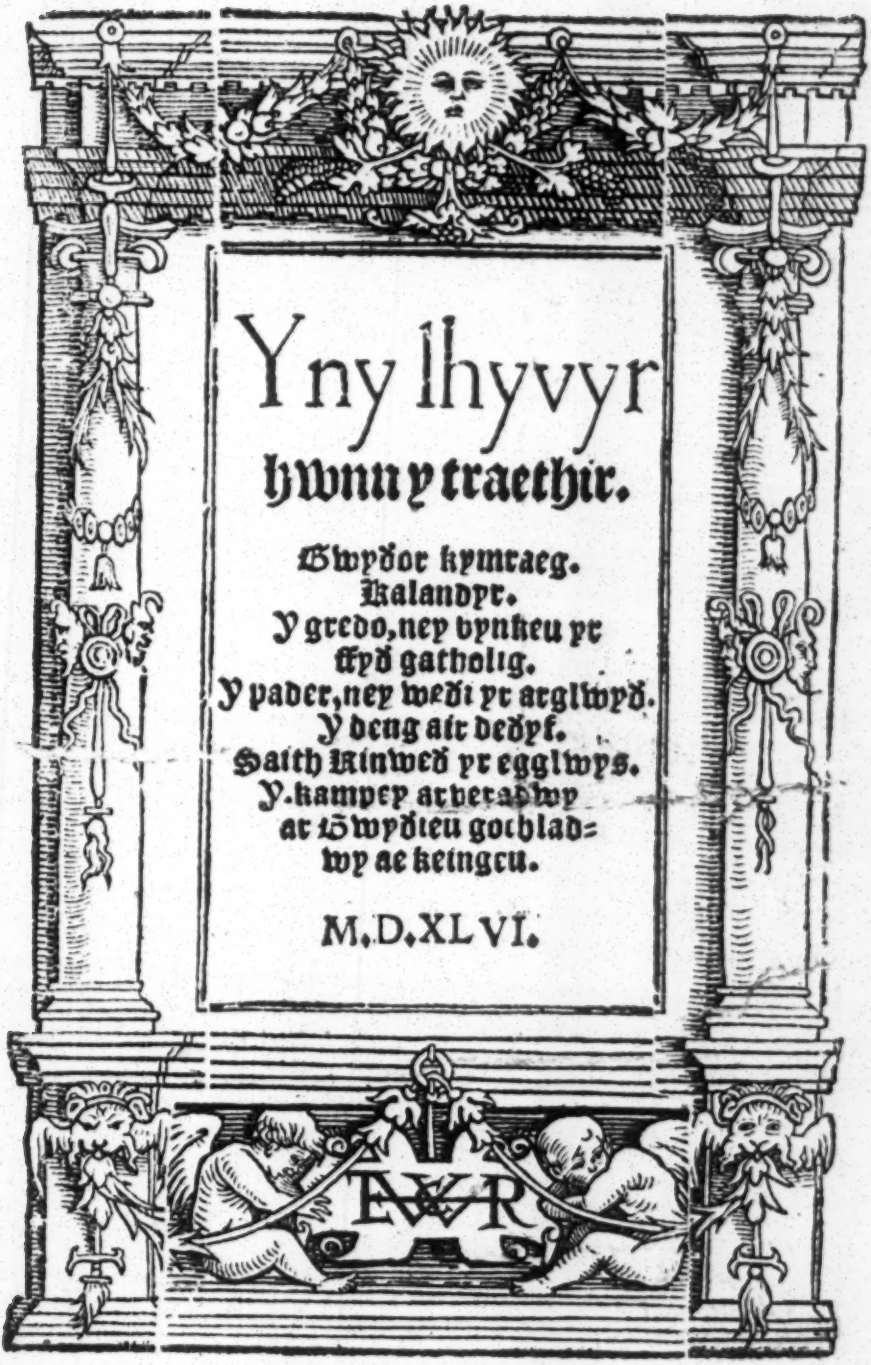
Furthermore for the keeping of a good conſcience two things muſt be done. Firſt we muſt euermore tende on the calling of God, that is, the dutie we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cauſe we muſt put a difference between duties that be neceſſarie, and ſuch as are not neceſſarie to be done. The firſt muſt be done, and the ſecond left vndone, that we be not buſibodies in other mens matters.

The second thing is, that we must do the offices and workes of our callings in good manner. For this cause first of all, they must be don in obedience to God, that is, with a minde and intention to please and obey God. Secondly they must be done in the name of Christ, that is, with praier and thanksgiuing in the name of Christ. Thirdly they must be done in faith: because we must alwaies by our faith depende on God for the blessing & good successe of our labors. Fourthly they must be done in loue to God and man: yea all the religion we haue, all the grace and goodnes of our hearts, must shew it selfe in the works of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Lastly they must be done with patiēce. The good groūd, brings forth fruit with patiēce. And the reason is, because it is the will of God to exercise men with manifold miseries in euery estate and condition of life. And the workes of our callings thus performed, are fruits of good conscience and the Seruice of God.

Coloss. 3. 17.

Trin-vni Deo gloria.





Yny lhyvvyr hwnn y traethir.

Gwyðor kymraeg.
Kalandyr.
Y gredo, ney bynkeu yr
kyð gatholig.
Y pader, ney wedi yr arglwyð.
Y deng air deðyk.
Saith Kinweð yr egglwys.
Y kampey arveradwy
ar 15 wyðieu gothladwy ae keingeu.

M.D.XLVI.